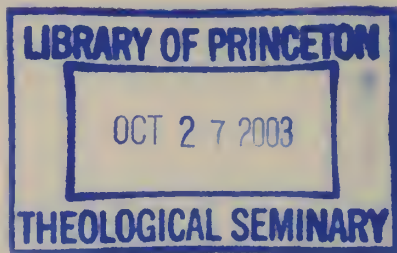


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THE  
SPIRIT OF MISSIONS.

JANUARY, 1865.

EDITED FOR

THE BOARD OF MISSIONS

OF

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BY THE

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THE TWO COMMITTEES.

NEW-YORK.

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AT

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# THE SPIRIT OF MISSIONS:

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Rev. S. D. DENISON, }

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# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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JANUARY, 1865.

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### COMMUNICATIONS.

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#### *THE SOWING AND THE HARVEST.*—MICHIGAN, No. I.

REV. DR. CARDER: MY DEAR SIR: In respect to the Domestic field, I have no recollection of seeing at any time a *resumé* of the Church's labors and progress in the north-western dioceses. Would it not be well, if some of the older clergy or laity should devote an hour now and then, to rescuing from oblivion facts and incidents connected with parochial or diocesan history?

We recollect the deep interest which was aroused in the Church by the publication of the Memoirs of the Rt. Rev. Bishop Chase, that godly man, whose strong character was so exactly fitted to the peculiar wants and circumstances of the frontier population among whom the greater part of his active life was passed. Now these Memoirs were nothing more than a plain recital of events, occurring from time to time in the struggle of a brave and energetic soldier of the Cross to carry his Master's standard to savage tribes who had not heard Emmanuel's name, or to do his best toward restraining and moulding a border people, gathered from various lands, and pressing those tribes toward the setting sun.

We have now in all our new dioceses abundant resources out of which to weave, without fiction, stories of the humble beginnings, the numberless obstacles and trials of faith, the patient toil, the upward and onward progress, and the final success of the Church; and it is a pity to see the time rapidly flitting away, without an effort to rescue and preserve them.

Some may say that the incidents of Church-planting and early growth are generally too insignificant to be worth recording, but it is to be borne in mind that all history is but the aggregation and classification of little things, which go to make the stupendous whole. And while "we have nothing to boast of," as the good man said when told that the Church had no piety, yet we have thousands of mercies to be thankful for, in each of which we recognize the hand of God dealing with his people.

It would be interesting to compare the contributions thus made by these gatherers of fragmentary history. From different stand-points and by different temperaments, we should have diverse conclusions as to the amount of good achieved or in prospect. One contributor might be a missionary, who with unflagging zeal had labored in a region where "Westward ho!" was continually unsettling his flock. His

hard lot may have been to trudge on foot through his missionary field, preaching in humble school-houses, performing the parts of sexton, warden, and priest, to a people who stood listlessly aside, wondering "what this new doctrine is." *He* would see the dark side of the picture. To his eyes, no good would come out of that Nazareth.

Another might find, in his secluded place of labor, a few, perhaps a single family, whose early teachings and associations had left a clear impress of the Church in all her holy doctrines, ways, and works upon their hearts, and who were ready, with willing hands, to help him in his work, and cheer him by their counsel and their love. This man will see all things *couleur de rose*. Both will be true pictures—both instructive.

Each of the dioceses has a history of its own—none more racy than those of the north-west, where religious, social, and political institutions have sprung into existence as it were by magic, and where the effect, for good or ill, of early measures, must be felt in all time to come. In this view it is cause for deep regret, that the Church in the eastern dioceses did not give more earnest heed to the western cry, "Come over and help us." The ounce of prevention *then*, in the early settlement of the new Territories, would have saved what many pounds cannot cure. Nevertheless, we must thank God for what has been done, and take courage to make greater efforts for the future.

These reflections have naturally suggested themselves while pondering the proposal to enlist the Church in a more active interest in the cause of missions—missions at home, missions abroad; and I have thought it might not be time misspent, to gather a few fragments from the early history and subsequent growth of one of our dioceses, which half a century ago was regarded by geographers as a vast morass, never to be inhabited except by wild beasts and their wild pursuers—the diocese of Michigan.

x.

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### HINTS ON DOMESTIC MISSIONS.—No. I.

THE Field of Missions is the world. The field of Domestic Missions is the country in which we live. The field of our country is of two sorts: One is the older and more settled portion of the country; the other, the new and comparatively unsettled part.

In regard to the first, the Church has pursued very much the same plan that the early Church adopted in the Roman Empire. The early Church came into a settled, organized society. Its plan was, as we see it in the Acts, to occupy at once the principal cities, the centres of social order, and seats of government. From these centres of influence the Church was to radiate to the country which each of them controlled. In each principal city a bishop was stationed; the older and wiser of the converts were ordained as presbyters, to assist him in his work; a staff of younger men were appointed deacons; and the Church, thus organized, was left to map out and arrange its subsequent work.

Now, in its leading features, this has been our plan. We have aimed to occupy the whole ground. And we have succeeded, as the early Christians did, in planting the Church in all the cities and considerable towns of our field. But, it will be generally acknowledged, we have not done for the rural population what we might. The work has come comparatively to a stand-still, with the cities and the towns. The Church does not spread itself into the country as it ought. What are the causes of this, and what is the remedy? Our *parish* system is partly to blame for it. Partly it is that we are not, as much as we ought to be, an *Episcopal* Church. Partly our missionary



system is insufficient. These causes are, to a great extent, connected among themselves.

Our city parishes are isolated, and attend each to its own interests alone. They have no strong bond of union between them. They are rivals, rather than helpers, of each other. Which of our cities has even any effective plan of city missions? What wonder, then, they do little or nothing for the country surrounding them? In the city of New-York the want of a general system of Church work is universally deplored. The city of Buffalo, it has been lately published to the world, has never founded a single church, outside its own limits, in the county in which it stands. What is done is the result of individual enterprise, rather than of any general, forward-looking system on the part of the Church. The cities do not even understand that they are to evangelize the country around them. There is no man to tell them this, and direct them in doing it. Their idea is, that they are to support their own parishes, and then to contribute, mildly, for some vague, vast, far-off, general system of missionary work, in which they take little interest, and of whose results they learn little. The remedy is to break up our huge territorial dioceses; to set a bishop over the parishes of each large city, and the missionary work of the country around it. Let there be somebody to see that the parishes of a city work together for near objects, which may effectually call out their sympathies and their offerings. And besides, let there be some one who has authority to ordain men and send into the field, and afterwards to direct their working. In the longer-settled parts of the country, let the dioceses, thus localized, do their own local missionary work; and let the General Board, as now, provide for the wants of the new country where the Church has yet almost to be *introduced*.

Finally, the missionary system of even our present dioceses might be advanced and improved. The Church has gone almost as far as it *will go, of itself*. If we want it to spread farther, we must *send* missionaries, instead of waiting to have somebody *call* them. And when *we* send them, we can send a man to more stations than one. He will belong to the Church, not merely to the people who call him. Now, too many men stagnate in the circumscribed fields that are given them to work. Where there are twenty Church families, they get a missionary. With the help of the stipend, they support him. Practically, he becomes the chaplain of those twenty families. And the care of twenty families absorbs the energies of *one* of the few laborers we have for the whole vast field. Where there are few or no Church families, no one goes at all. And yet there are often better fields for the Church where the Church has been scarcely heard of, than in places where it has long kept up a feeble existence against hereditary and obstinate prejudice and dislike. A bishop should have a staff of missionary clergy whom he may send into the unevanglized parts of his diocese, not to settle down each one into his rut, but to go from station to station, till there is no place so poor or so ignorant that it has not heard, from the Church, the glorious message of the Gospel.

J. M. C.

### FEWNESS OF LEGACIES: WHY IS IT?

MR. EDITOR: The question has often suggested itself to my mind, especially when reading notices of munificent bequests to kindred societies among the sects, Why do American Churchmen so seldom bequeath large sums to our Domestic missionary treasury? It is not because the Church has omitted to provide that they should be reminded of their obligations to be zealous of good works, as at all times, so especially when drawing near to the gate of death. In the "order for the visitation of the sick,"

she gives the following directions to the officiating minister: "If the sick person hath not before disposed of his goods, (as a Christian man should, is clearly implied,) let him then be admonished to make his will." . . . "But men should often be put in remembrance to take order for the settlement of their temporal estates whilst they are in health." . . . "The minister shall not omit earnestly to move such sick persons as are of ability to be liberal to the poor."

Is the omission to which I refer, chargeable to the neglect of the clergy to remind the rich of their accountability to God for the manner in which they dispose of their estates? Or is it to be ascribed to the fact that we are often denied free and favorable access to the sick-bed of the rich, on account of the undue caution of physicians and friends, or from other and less disinterested motives? Or is it attributable to our neglect to urge upon the consciences of our people, with frequency and force, the great duty of liberality in alms and offerings; and remind them often, that our Lord and Judge gives that duty a very prominent place, no less prominent than prayer, in His Sermon on the Mount? Or do our rich laymen give no heed to such admonitions, and receive them not only with impatience, but with manifest tokens of displeasure; feeling little interest, with here and there a noble exception, in the missionary work of the Church even in our own country, and being much more disposed to leave *all* their goods to their children or more remote relations, to be consumed, in many instances, upon their lusts, to the unspeakable injury of their souls, than to invest any portion of them where they will be doing good and saving souls, after they themselves shall have ceased to have any interest in the things of this world?

But be the causes of the infrequency and insufficiency of such bequests what they may, the fact is as strange, in the history of the Church, as it is painful to contemplate. That it is a truth, that our rich members seldom leave large sums to our missionary societies, whether diocesan or general, cannot, I apprehend, be denied. The history of our Domestic Missions, in which, one would suppose, American Churchmen, whose hearts are truly loyal to the Church, would feel the liveliest interest, affords, if I mistake not, ample evidence of this. We have had a Domestic Missionary Society or Board, some forty years. For the last thirty, I have watched its monthly acknowledgments of receipts with great interest. My memory is not the most reliable, and I have not the documents at hand to verify the assertion, but my decided impression is, that there has never been a single legacy to its treasury of more than ten thousand dollars, and I can recall but one of that amount, namely, that of the late Mr. John Knickerbacker, of Waterford, New-York. The name of Mr. Hanford Smith, late of Newark, New-Jersey, from whose estate a large amount has been received within the last fifteen or more years, is also dear and his memory sweet to every friend of missions in the Church; as is, also, that of the late Mr. Ayrault, of Geneseo, Western New-York. All these were men of large wealth, who realized that they were stewards of God's manifold gifts, and tried to be faithful to the Master. Of smaller legacies, *in amount*, (they may have been larger in proportion to the ability of the donors,) I do not speak particularly. He who commended the poor widow above all the rich contributors, will remember them for good when He cometh to make up His jewels. I can recollect\* but these three men of wealth who have remembered the claims of Domestic Missions in their last wills and testaments. "But what are these," and though the number may have been several times larger, what would they be "among so many" of the children of the Church unto whom our Lord hath intrusted much wealth? "Were there not ten cleansed? But

\* Our friend's memory does not by any means recall all who have left legacies of the grade to which he refers.  
—[Ed.]

where are the nine?" How is it that the crying wants of our needy mother, the spouse of Christ, are so little cared for by her opulent sons and daughters, when they are about to part for ever with those treasures for lack of which she is "sore let and hindered" in the work our Lord hath given her to do? Have such the Spirit of our Lord, who, having loved His Church, loved it unto the end?—yea, loved it most tenderly in those last hours of agony, when He purchased it with His own blood?

If, among the many departed Churchmen, who, though intrusted with much wealth, neglected to give plenteously into the treasury of the Lord, there be any who have been admitted to the joys of paradise; and if those joys are ever suffered to be interrupted with momentary pangs of regret, how keen must theirs be, when they look upon the dear face of our Lord, and remember how He, though He was rich, for their sakes became poor, that they might be made rich for ever, yet they had so little love for Him as to be unmindful of the interests of His kingdom, when disposing of their earthly goods.

But is it compatible with our Lord's teaching in the parable of the talents, to hope that any who neglect to use their wealth for the extension of His Church, are ever admitted to the abodes of the blessed? It is a fundamental law of His kingdom, that "unto whomsoever much is given, of him much will be required." And our Judge has told us, with His own mouth, what shall be the final doom of every disciple who does not so use his means of usefulness, as to bring glory to Him who gave them all: "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing teeth."

AMICUS.

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## EDITORIAL.

ENLARGEMENT.—We commence in this number the enlargement indicated by the Board of Missions at its recent session. It will be our object to endeavor to procure interesting and spirited contributions from the best writers in the Church to fill the additional pages. If we can thus engage the pens of able and interesting writers, (and we trust such will cheerfully coöperate with the Board in this good undertaking,) we may hope our paper will become, by the Divine blessing, a more efficient agent in quickening, informing, and guiding the zeal and energy of the Church in her Domestic missionary work.

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DEATH OF THE REV. S. PALMER.—It is our melancholy duty to record the death of the Rev. S. Palmer, late missionary to Appleton, etc., in Wisconsin. He departed this life, after a short illness, on the twenty-third of October last, having accomplished a brief but successful ministry of less than three years. He was a graduate of Nashotah; from which, on admission to Holy Orders, he went to his missionary station. Dividing his labors between two or three places, he devoted himself, beyond the preaching of the Gospel, more especially to the erection of a church at Appleton. He fell at his post as a martyr falls. Bishop Kemper writes: "I greatly fear that his death may be attributed to over-anxiety—house-rent to pay, a wife to support, a church to finish, and all resources sadly limited; a victim to the

times! He was truly beloved, and all who knew him considered him able and devoted."

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**MEMORIAL OF THE REV. S. PALMER.**—No more fitting memorial can be made for our departed missionary brother than the completion of the church which caused him so much anxiety and labor. There was reason to believe, at one time, that he had secured the necessary amount of money. But the price of materials and the price of labor subsequently increased to such a degree as to reduce him and his little parish to great straits. We understand that one thousand dollars are still needed. The heart-stricken widow of Mr. P. seeks to complete his work. In the midst of her grief, she writes: "Cannot something be sent towards finishing the church edifice my husband worked so faithfully and earnestly to complete this fall? Unless the clergy and laity from abroad assist us, we cannot complete it, as means have failed. As God has taken my dear husband to Himself, I would now be the instrument of bringing all his cherished plans to completion. Pardon me if I have asked too much. God grant that our needs may touch the hearts of some good Churchmen."

Our Treasurer will gladly receive offerings for this object.

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**PARISHES THAT DO NOT WITHHOLD.**—It is too often the case that when a parish has any special work of its own in hand—such as building a church, or parsonage, or sustaining a local mission or school, or even the nursing of a debt—it pleads that special work as a release from the general missionary duties which are claimed at its hands. To all such parishes we commend the example of Christ Church, St. Louis, Missouri. The Rev. Dr. Schnyler, its rector, writes: "We are now just in the midst of an enterprise to build a costly church, which, in consideration of the enormous prices of material and labor at the present time, is likely to be costly indeed. I told my people when we began the work that, under no circumstances, were we to discontinue our contributions to missionary and other benevolent objects during its progress, if we expected God's blessing upon our efforts. OUR CONTRIBUTIONS TO THESE OBJECTS HAVE BEEN LARGER THAN EVER BEFORE."

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**THE CHILDREN'S BLESSING.**—There is something very touching in the benedictions which dying children often bestow upon the missionary work. We have been specially struck with this by the recital given in a letter before us. Our friend says: "—— was a member of my Sunday-School. Though young in years, she was matured in Christian character, and in ripeness and fitness for her heavenly home. In her last hours, as hope in Christ gave her comfort, she said: 'Give my money to the missionaries.'"



I, therefore, inclose it to you, asking God's blessing upon her offering." Children, going to the arms of Christ the Saviour, echo back his universal command, Preach the Gospel to every creature!

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DOES THE CHURCH SHRINK FROM HER DUTY?—We ask this question in view of the pressing needs for men to work in the missionary fields. The Church has the men; she has the means to sustain them. The fields, white for the harvest, cry out for the laborers. The mining regions—Colorado, Arizona, Nevada, Idaho, Montana; the mining and agricultural regions, Oregon and Washington—cry in vain for missionaries. How long must it be so? Has the missionary zeal, which fired men for their work in other days of the Church, no longer a place in the hearts of our clergy? Are they deterred from the work by the privations, hardships, and trials to which, for the sake of Christ, they may be called? Twenty men are needed, to-day, in the States and Territories above named; chiefly single men, of some experience in the ministry, of ability to deal with men, of readiness to adapt themselves to the circumstances of time and place, of humble self-devotion to the care of souls. Before such men there is a rich harvest to be gathered. But where are they? We repeat: Does the Church shrink from her duty?

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MORAL DESOLATION IN THE SOUTH.—A person in Arkansas, within the confederate lines, has sent us a description of the moral condition of the country which is truly appalling. We make the following extracts:

"Previous to the war our population was rapidly advancing in a numerical point of view; the people were turning their attention to the organization of schools and colleges; and the moral and social status of the country was rising. But, alas! we have gone backward, and twenty years will not suffice to place us where we were four years ago. This is a sad reflection, and it comes home to us with crushing weight. Twenty years ago, the Right Rev. Bishop Freeman undertook the spiritual oversight of this country. Bishop Otey, too, gave it a large share of his attention. But what now remains of all that has been done? Virtually, nothing. Every parish in the State is broken up. The pastors are gone, the sheep are scattered. . . .

"We have no civil law, and I do not suppose there is a civil officer in the State government lately organized by order of President Lincoln outside of the garrisoned towns. This has been the case for more than twelve months. And as for military authority, I may say, that the captain who has the largest crowd rules wherever he goes, takes whatever he wants, and hangs whomsoever he pleases. The whole country is disorganized and demoralized. We have nothing to protect us but the omnipotent hand of a just God. Men who in other days were distinguished for their sterling qualities and moral worth, are now equally distinguished for the dreadful crimes which they daily commit. . . . It is dangerous to go abroad for a single hour; for you are liable to be murdered or robbed at any moment, and, even if you should escape, your house is liable to be broken open in your absence and plundered.



"Families who were in affluent circumstances a few years ago, now hide themselves away in some desolate cabin, that they may not attract the notice of the world; and others who even now could live with an air of comfort around them, dare not show any thing but their rags. To be suspected of having money is to be hung by the neck, or shot dead. O my God! how long, how long shall these calamities last? It is impossible for me to tell the story of our sins and sufferings.

"To the best of my knowledge there is not a religious organization of any kind in the whole country north and north-west of the Arkansas river, on to the Missouri State line, and even a hundred miles beyond. In all this wide-spread region there is but one man left to lift up his voice and proclaim the word of life. Here hundreds and thousands are perishing in their sins. Every degrading and demoralizing influence that wicked men can put in motion, is at work."

The writer of the communication from which these extracts are taken, is of undoubted veracity, as would be manifest if we should give his name. Three of the seven clergymen who were in Arkansas before the war, are still in the State and officiating, though not in their former cures.

Much of Arkansas will now soon be open to missionary labor. What shall we do for it? Will the means be supplied to organize the work of regeneration? Will men suited to the work be moved to undertake it?

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## MISSIONARY CORRESPONDENCE.

### INDIANA.

Ligonier, etc.—Rev. Joseph Adderly.

THE Church at Ligonier continues about the same as in my last report.

The ladies of St. Paul's Church, Mishawaka, by a festival, realized a hundred and fifty dollars. They purchased a new melodion and chandelier for the church. The church in this place has been greatly weakened by removals. But there are several members in the country who are poor, but anxious for services; they will give all they are able to support the church. They, with pleasure, come seven or eight miles to attend its holy worship. I am sorry to think they may be left destitute of the fostering care of the Church which they so greatly love.

If the Committee should not, after the expiration of this year, continue the missionary aid, they will be compelled to close their church, as they are too poor in these war times to become self-supporting.

Princeton—Rev. W. H. Carter.

VINCENNES, October 3d, 1864.

My report embraces the six months ending September 30. I was appointed

missionary to Princeton from April 1; I had visited the place previous to that time, and since then I had held service there regularly once a month. It is almost absolutely a new field for the Church. Years ago there had been services there, but with no regularity, and, perhaps, not more than half a dozen in all. I have found six communicants and five families attached to the Church there, and several more which have joined the various denominations in the place, owing to the absence of any service of their own. How far I may be successful in bringing these families back to the Church, and adding others thereto, time only can tell. I am not much encouraged in this respect, but my heart is gladdened to see how highly the Church services are prized by those who remain attached thereto. There are two country neighborhoods nearer to Vincennes—whereat a few communicants reside—and it is in keeping up their attachment to the Church in her worship and sacraments, that at present the most observable result of my missionary work shows itself. I do not confine myself to Princeton, but in addition to the regular services there, I visit other places as need and opportunity arise.

Worthington, etc.—Rev. H. Hollis.

October 1st, 1864.

The last quarter, my services have been kept up as usual. One Sunday I visited Bloomfield, the county seat, eight or ten miles distant, where I held service in the Methodist house of worship, kindly loaned to us for the purpose. I hope to get a suitable place, and make arrangements for a monthly service in the place, although there are very few to take an interest in it. We have had much sickness in our community. I have received one communicant, and attended one burial. If I had the means of travelling, I should try to preach Christ more in parts adjacent.

Lima—Rev. H. M. Thompson.

October 1st, 1864.

I have endeavored, by divine help, to do my duty, day by day, though oft, indeed, feeling and confessing that at best I come far, very far short of it, and much behind what I desire; yet, whilst I have no great and rapid growth to tell of, I have no losses to report, and feel that we can rejoice, in these times of general indifference to religion, that we are able even to keep alive that which remains of the Church's works, and gather some (few though it be) from the world without into the temple on the earth, to hear the word and join in the praises of the God of heaven. I have been able to hold divine services twice on each Lord's day, and attend to my Sunday-school. The few church-people we have are, I humbly trust and believe, growing in grace, and daily striving to live closer to Jesus; but the present state of political excitement with war news seems to drown every other consideration in the minds of such as are not members of the household of faith; and on Sundays, alas! many there are who congregate at the hotel and other places, to debate upon the state of the country, instead of coming up to the house of the Lord, to consider of the mighty works of him, who, though reigning in heaven, does likewise rule upon earth; and from Him seek the salvation of their souls. Ah! surely, the enemy, the spiritual enemy of our race is now coming in like a flood. Oh! that the Spirit of the Lord may lift up a standard against him.

I have much for which to give thanks unto the Lord, and praise His holy name; my wife, who after the death of our dear boy seemed so near the grave, is now much

better. The same lady who, when I myself last fall was recovering from illness, sent means, for me to spend a season from the field of my labors, again, last spring, sent money to enable my wife to leave for a time the scene of her affliction. She visited her aged mother, whom she had not seen for ten years, and returned (by the Lord's blessing) vastly improved. Our daily prayer is, that our Heavenly Father will repay that good lady a hundred-fold on the earth; and that at the last great day the Judge to her may say: "Inasmuch as you did it to one of the least of these my brethren, you did unto me."

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ILLINOIS.

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Wilmington—Rev. Erastus De Wolf.

WILMINGTON, Oct. 8th, 1864.

God has granted me health and strength sufficient to enable me to do full duty throughout the summer. With the exception of one Sunday, I have conducted divine service and preached twice each Lord's day, and superintended the Sunday-school. The Sunday-school has been steadily increasing in number and interest—a cheering fact, which is largely the result of the efforts of my wife to teach the children to sing.

I have a number of young people in preparation for confirmation, and expect a visit from our beloved Bishop at an early day.

Carlinville—Rev. D. W. Dresser.

CARLINVILLE, Oct. 10th, 1864.

The hope I expressed in my last report, that these parishes would this year become self-supporting, has not been realized; but I am happy to say that the other proposed improvement has been undertaken, and we are now trying to build a church in this place. We have gotten so far as to have resolved to do it if we can raise \$2000 by the first of January. We have fixed upon this sum as the very least with which, in these times, we could safely begin to put up even a small building. Our plan is to build now the body of a good and substantial though small church, and carry it on just to such a degree of completion as will allow of our managing to use it; and wait to add tower, chancel, and what little ornamentation we can afford afterward. We have already subscriptions to the amount of

about \$1500. I fondly hope that we may be able to get the remainder; but I am not very confident. Are there not some wealthy and liberal Churchmen who can lend us some aid? There is scarcely any place, I am sure I may say, in the country where a church is more imperatively needed than here. A growing town, the county seat of a large and flourishing county, on one of the great Western thoroughfares, the St. Louis and Chicago Railroad, and with a population beginning to look very favorably toward the Church, on account of its true Churchly bearing and abstinence from political party intermeddling; to what more worthy object could the benefactions of the faithful be given than to the erection here of a house and home for God and our holy religion?

I am sorry to say that our Sunday-school here seems not to be making such progress as it should; that, indeed, it seems sometimes almost as if we should have to give it up. This is owing principally to the neglect of many of the teachers, and their want of regularity and promptness, and general interest. I intend to try, however, to awaken it to new life during the coming winter, and hope I shall be able to make a better report of it hereafter. Our great want is a good and competent person, who will promptly attend and act as superintendent, when I am absent, as I necessarily am, every other Sunday.

I still continue the catechising of the children at Chesterfield, on the first Sunday of the month, and think it answers well; though I should prefer a Sunday-school; because I fear I am not as well qualified as some to interest those who attend; and for other reasons also. If God will, I shall at least make the attempt to have a Sunday-school before long. In the mean time I propose to have the catechetical exercise more frequently—on each occasion of my spending Sunday there—once a month being, I think, much too seldom.

I received, some time ago, a letter from Rev. Mr. Teller, of Ithaca, New-York, informing me that the Sunday-school of the parish there had undertaken the payment of the yearly stipend allowed me by the Committee, and offering to send me also, for use here, some articles of church furniture. I rejoice very much to know that in that parish there prevails such a liberal spirit, and such a true love for the Church as to induce a desire to pay the stipend of a missionary out of their own exclusive

contributions. Would to God there were many more like-minded! I shall endeavor not to prove unworthy of the distinction which they have conferred upon me.

Beyond the above, I believe I have nothing more to report, unless it be that for a month or two in the latter end of summer, previous to our Convention, I was very weak and unwell, so that for several Sundays I was compelled to give my people but one service a day. Now, however, I am thankful to say my indisposition is gone, and I am able to rejoice in much health and strength. I attended the Convention, and on my way back spent some two weeks at Springfield, with my parents. To that rest and recreation I attribute, under God, my recovery from what I feared at one time might prove a serious disorder. While in Springfield I solicited and obtained subscriptions from kind friends to the amount of about \$70 for our church, which, however, is all that has been contributed from any quarter, except from among ourselves here at home; and it is on this ground partly that we ask assistance from others, that we have already done, and are willing to do, so much for ourselves.

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**Gillespie—Rev. Thomas W. Mitchell.**

GILLESPIE, Oct. 3d, 1864.

The good work of the Church goes steadily on. The attendance at all the points of my mission has been uniformly good. Many of the more influential of my hearers now manifest a devotion to the Church and her principles which they did not in the earlier period of my labors.

It is a mistake to suppose, as many do, that the good people of the "far West" having their energies so much taxed in developing the material resources of their rich and fertile country, are less capable of appreciating the Church and her services than are their brethren in older and more settled parts. Every thing here serves to convince me that she has only to be thoroughly known to become the ruling moral power of the West. Could you only reinforce our little army of clergy—give us a free distribution of the "Book of Common Prayer," and the day and victory are gained. Many of the people, to whom I now minister, had never seen a prayer-book or a priest of the Church in his robes till I came among them. The ghosts of aristocracy—pride and Popery—no longer terrify them. Ignorant prejudices cannot live



when confronted with true light and knowledge.

In Gillespie, a Sunday-school has been organized and is doing well. The new church is now finished, and will be consecrated so soon as our good Bishop visits us. This, I understand, he contemplates doing shortly.

In Bunker Hill, a vigorous and successful effort is being made to raise a fund for building by spring. Although as yet we have taken but few subscriptions, upward of a thousand dollars have been subscribed. The Ladies' Sewing Society, which is in quite a vigorous condition, has subscribed one hundred of this.

In Litchfield I have held but few services during the last three months, there being serious difficulty in securing any comfortable and convenient place to meet in. I have introduced the Church service however, and preached on week nights in Clyde, as also in Baillestown—villages ten miles apart. At neither place did I find any Episcopalians; the attendance, however, was good, and I have reason to believe the Church service was favorably received. I was treated with great cordiality, and earnestly invited to repeat my visits as I had opportunity.

I have been in trouble these few days, having lately received formal notice of being legally drafted into the military service of the United States! There is nothing disloyal in my nature, and yet it is hard to bring one's mind to exchange spiritual for carnal weapons—to lay aside the armor of Christ for that of the world.

May this fraternal bloodshed soon give place to the gentle and righteous reign of the Prince of Peace.

### III. C. Railroad—J. W. Osborne.

CHICAGO, Sept. 30th, 1864.

Our congregations are very good, and there is more interest taken in the prosperity of the Church, especially at Bement, than formerly. I have visited St. Thomas's Church, Salem, twice during the past quarter, and spent a Sunday, preached twice, and administered the Holy Communion at each visit, and baptized three children. Mrs. Helen L. Drake, of Cincinnati, has presented the Church with a silver plated Communion service of six pieces. I will try and devote as much of my time as I possibly can to Salem. They are a precious few, and must be attended to. I

have a good class for confirmation at Bement, Arcola, and Salem, and am praying for greater manifestations of the power of God, in the salvation of precious souls.

## MICHIGAN.

Hudson—Rev. L. H. Corson.

JONESVILLE, MICH., Oct. 1st, 1864.

SINCE my last report I have visited Hudson on the third Sunday in each month. My usual custom is to spend several days there each month, and officiate morning and evening on the Sunday. There are several reasons why my labors there have not as yet been attended with any important results; the first is, that I visit Hudson too infrequently to keep up a continued interest in the Church. I leave them every month quite zealous, and filled with resolution to sustain and plant the Church among them permanently. But I have the mortification to observe, on every visit, the people have nearly forgotten the impression made on them the month before. To remedy this evil, I have proposed to them—on condition of raising for my support a moderate sum—to give them half of my time and attention. They have promised to comply with my proposition. Could this be done, and could they have lay reading the odd Sundays, I should have good hope of the result.

Another reason for apparently accomplishing so little at Hudson is, that there has been no Episcopal visitation since I took charge of the Church there. Several persons are awaiting confirmation at the hands of the Bishop.

### Three Rivers, etc.—Rev. V. Spalding.

October 1st, 1864.

The services in the Church at this place (Three Rivers) are continued regularly on Sunday morning and evening; and my congregations in the evening (which are much the largest) consist, in great part, of Presbyterians, Baptists, and Methodists. These services have suffered only one interruption since my last report. In common with most of the new-comers into this bilious region, I was prostrated for a while in July and August with intermittent fever, but with the blessing of God was enabled to overcome its enfeebling efforts so far as to keep up my stated services

here through it all, except on one Sunday, when I was too ill to go to church. My health is now quite restored, and I gratefully appreciate the fulfilment of the Divine promise: "They that wait on the Lord shall renew their strength." I am making use of my renovated health in executing my extended mission to other parts of St. Joseph County. On Sunday afternoons, between my two services at Three Rivers, I serve alternately at Centreville, seven miles east, and at Constantine, seven miles south of this place. At each of these villages I am permitted to use the Reformed Dutch house of worship, and at both, the congregation is as large as the house will hold. I cannot reasonably expect this full attendance to continue long, as it is owing, doubtless, in some measure, to the first impulse of curiosity, "to see or to hear some new thing," in which they will be disappointed, unless doctrines and usages of a very ancient date be new to them. Still there is reason to hope for a permanent as well as a cordial reception of the Gospel in the Church in those two places. As soon as practicable, I mean to extend the services of the Church to other important points in the county, to which, I hope, I can have access by railroad some time this fall.

There is now a good prospect that the incubus which has been hanging over us ever since last December—the stoppage of the branch railroad from Three Rivers to White Pigeon—will be taken off before another December, so as to put us again in connection with the rest of the world. When that obstacle is removed, and the other formidable one, of the impending draft, I trust our holy Mother will be able to lift up her head in these parts, to the end that here, as elsewhere, "may be known by the Church the manifold wisdom of God."

Trenton, etc.—Rev. M. Ward.

September 30th, 1864

My report is a little delayed, as I have just returned from an absence of two weeks in Macomb County, the scene of my former labors. I officiated, on Sunday last, at Mount Clemens, the county seat. I found a deeper interest in the Church at that place than I ever found before. The people propose immediate action. A meeting-house can be purchased for a moderate sum. That building once procured and fitted up, the great obstacle in the way of

procuring the services of a resident clergyman will be removed.

In regard to Wyandotte, I must hold my tongue and my breath. We have the nucleus of a church-building fund already deposited, but the draft has once more fallen, like a thunder-bolt, in the midst of a people to whom it is an especial terror. We were about to commence our operations, but now I do not know what to expect; the result which we aim at will, God helping us, be reached in the end; meantime, we can only cry out, Lord, how long?

Early in July the Bishop visited Fentonville; his visit was attended with happy influences; he confirmed two persons, making fourteen confirmed within a year.

### WISCONSIN.

Fox Lake, etc.—Rev. L. D. Brainard.

FOX LAKE, Sept. 28th, 1864.

SINCE my last report I have been engaged as follows: Service at Fox Lake, every Sunday morning; at Markesan or some other place, every Sunday afternoon; and once in two weeks at Fox Lake in the evening. I hold five services in two weeks. We have not been idle as far as our church is concerned; our debt is now nearly cancelled; friends of Christ and His holy cause, at home and abroad, have contributed toward this object. May the great Head of the Church enrich them with His choicest blessings, and minister to them an entrance into His eternal kingdom. Our Sunday-school is doing very well; we need, however, more Sunday-school instruction books. About one hundred and twenty-five students now attend the Fox Lake Female College. Some of these young ladies often come into our church at service-time. The church is too small, and upon extra occasions all who wish to attend the services are unable to get in. I hope in the spring we shall be able to build an addition to the church, so that all may be accommodated.

I have received within the last few months some very kind letters, expressive of sympathy and encouragement in my missionary labors. These certainly have cheered and comforted me whilst engaged in my Lord and Master's service. Surely these servants of our God shall have their reward, when Jesus shall come to make up His jewels.



Stevens' Point—Rev. William Charles.

STEVENS' POINT, Sept. 20th, 1864.

My connection with this parish began the first of June last. Matters at the present seem to promise very well. I feel very much cheered when I see the Baptist minister and the Methodist preacher sit side by side in our church, worshipping with our people at our Sunday evening services, and this very frequently. Relying wholly and entirely upon the Divine Founder of our holy Church, I trust its influences will be widened in this place, to the praise and glory of God.

Oneida Indians—Rev. E. A. Good-nough.

ONEIDA, September 22d, 1864.

All things at this mission are now in a prosperous condition.

The services continue to be well attended, and I trust that the Indians are advancing, though slowly, yet surely, in true religion and in civilization.

My congregation have raised, in the last quarter, one hundred and thirty-five dollars, to help me to procure a substitute for the army.

This speaks well for them, and I am glad to mention it.

Columbus—Rev. G. B. Morrison.

COLUMBUS, Oct. 1st, 1864.

The past quarter has had many signs of improvement, both spiritual and temporal. One thing we feel quite sure of—by the blessing of our Heavenly Father the foundations are being laid for a strong parish: our numbers are increasing, and each one seems to be deeply interested in the welfare of the Church. Our Sunday-school, which was discontinued during most of the last quarter, while we were holding our services in the Methodist meeting-house, has been re-commenced under more favorable auspices. We now have the entire use of the town-hall, and feel at perfect liberty in the celebration of our services. While formerly we could get but twenty children in the Sunday-school, (and never that number together at any one time) now we have more than thirty, with six teachers, and they all communicants. We have had the school reorganized four Sundays, and, were you to see it, you might suppose it to be an old and long-established school. I have two children here, whose maternal grand-

parents were constant hearers of John Wesley. Thus is fulfilled again the prophecy contained in the sixtieth chapter of Isaiah, and the fourteenth verse. We have purchased a very handsome building-lot (one hundred and twenty by one hundred and fifty feet) in the central part of the village. The two lots that were donated to the parish years ago are situated entirely on one side, and would be of no use for building a church upon. The new lot is the best of any church lot in the whole town. We still hold the two lots that were donated to us. Some day we may turn them to account. We hoped to be able to begin a small building during the past summer, but concluded that it was best not to do so, as every thing (labor and materials) was so enormously high. We are quite comfortably situated now in the town-hall, and will continue there until another season, when we hope to begin to build. Altogether, our prospects are pleasing and full of encouragement; and we only hope that another season will see a comfortable church-building of our own erected upon our beautiful new lot.

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MINNESOTA.

Little Falls—Rev. John Elwell.

October 24th, 1864.

SINCE my last report, so far as I have been able, I have endeavored to promote the spiritual well-being of the people with whom I labor, by holding services and preaching every Sunday, attending the Sunday-school at my own house, in which the larger scholars read in the Bible, recite verses from the Holy Scriptures, and also lessons in the Catechism, myself giving such instruction and encouragement as I deemed pertinent and beneficial. The smaller children, consisting of whites and half-breeds, French and Americans, are instructed by Mrs. Elwell in reading from the small and interesting books designed for Sunday-school reading. They are also by her thoroughly questioned out of the *Calvary Catechism*; in addition to which, oral instruction is frequently blended, so as to pleasingly interest the little hearers. This work of religiously instructing the young we have continued in, without any suspension, for the two years past, ever since we have acted as your missionaries here.

Further, in the discharge of my duty, I have spent some time in visiting the people, especially the sick and afflicted, as I hope somewhat profitably. Hereafter I propose to employ more time in this way. One needs to serve an apprenticeship in visiting before one can successfully accomplish the ends of religious visitations.

I ask your prayers that I may in this labor of love be instrumental in doing good. On one fourth of the Sundays I now officiate at Platte River, in Benton County, thirteen miles south of Little Falls.

Episcopal services had never before been held at this place. All appear rather pleased with the new order of worship. Several are learning to take part in responding in nearly all the devotional exercises of the liturgical services.

So far as my strength will permit, my intention is to preach the Gospel, at least occasionally, to one or two other destitute neighborhoods in Morrison County. In the name of my Divine Master, I hope to tell the entire people of this destitute region that Christ is the door, and that through him they may come into his fold, the Church, and be saved, and go in and out and find pasture.

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Stockton, etc.—Rev. B. Evans.

September 28th, 1864.

Through God's mercy I am still able to hold divine service in Stockton and Minnesota City. In the latter I have changed my plans of service: instead of public worship on every alternate Sunday afternoon, I have Sunday-school every Sunday morning. Our young men have gone to the war, and now we must look specially to the children. We have twenty-nine scholars, one male superintendent, and four female teachers. Several adults generally attend, and these, with the teachers, form a Bible class under the missionary. This class is instructed in the Bible and Prayer-Book, with the special object of aiding its members to prepare themselves to instruct the children.

We are in great need of books, both for school instruction and week-day reading. All the books I have, except Bibles and Prayer-books, are nine "Offices of Devotion," for opening and closing school, and one dozen of "Calvary Catechisms." Will some good Church friends help us to a few books? My little flock in this

Western wilderness join me in this charitable request.

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Shakopee, etc.—Rev. E. P. Gray.

September 27th, 1864.

Since my last report, the Rev. Mr. Kelley has removed to Excelsior, and taken Carver and Eden Prairie off my hands. This is a much needed relief, for I could not do justice to those stations and my own proper field. During the past year I have had but one service on Sundays in my parish church, and the effect has been far from beneficial. I intend to renew the second service, with catechising and catechetical lectures for the children, in accordance with our Bishop's advice. This plan will commence the first Sunday in October. I have good hopes of its usefulness, not only for the children but for others.

The strength of the parish has again been diminished by the removal of another, almost the last, of my male communicants, and one of my chief helpers. There is now left but one member beside myself on the vestry. The men in the congregation have almost disappeared, and the prospect is not altogether encouraging.

I could open a parochial school at once, with good prospect of success, if I had a suitable building; but there is no proper building or room to be hired, and we have not the means to build in these expensive times. The Moravian school building at Chaska is approaching completion, funds having been appropriated by the Triennial Synod. The most favorable time to prepare for our building would be the coming winter, when the materials and lumber could most economically be drawn, and the lumber be put up to season; for none but green lumber can be obtained.

On the approach of cool weather, I find that my throat affection makes its appearance again, and warns me that I shall not be able to bear as much labor and exposure as I have hitherto done. But I trust, with care, still to be able to labor steadily in the good cause.

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Excelsior, etc.—Rev. C. W. Kelley.

September 23d, 1864.

At this place we have a good and substantial church edifice, built of concrete, beautifully finished, with stained-glass

lancet windows in lead sash, an open roof in oak and walnut, which produces a fine effect. The chancel-window (the church is not orientated) is a triple-lancet, filled with appropriate emblems. We have also a fine large-sized melodeon, full set of communion plate, altar linen, surplices—in fact, all things necessary to perform the services “decently and in order.” The parish feels the loss of a number of devoted Church people, who have recently moved away; but those who are left are zealous and always ready to help on the good work.

The present number of communicants is only about twelve or fourteen; but many people who come here to spend a few weeks at the lake (Minnetonka) are Church people, so that the house is nearly always well filled and responses good. We have a small Sunday-school, which is increasing. Since I came here, we have bought and nearly paid for a house for a “parsonage,” with ample grounds for lawn and garden. This makes only the third parsonage in the diocese.

The prospects of the Church at Carver, the next station in importance, under my charge, are very encouraging. I feel quite confident they will get a church-edifice there soon, as they seem quite alive to the necessity of keeping the advantage we already have there. Our services are the only religious services at present held in the place—it is a town of about three hundred inhabitants, a large proportion of whom are Germans. I always find a large congregation at the school-house on the afternoons I hold service.

The third station is Eden Prairie, where services are also held in a school-house. This is an agricultural district, well settled by Church people, and those who are more or less identified with the Church. We hope soon to reorganize the parish, and get a house of our own to worship in.

The fourth and last station under my care is Chanhassan. Here we have a handsome frame church-edifice, built in better times. The immediate neighborhood is now very thinly settled, most of the old settlers having moved away; but we hope, when the next wave of emigration rolls in, to see it again filled with worshippers, as it was a few years ago.

I hold only occasional services here at present.

With a Sunday-school (teaching all the scholars myself) and morning service every Sunday at Excelsior, alternating in

the afternoon with Carver and Eden Prairie, I lave my hands full; but I have tried to get to Chanhassan also the same day with Eden Prairie, as it is only a few miles off that road, but the days are not long enough to make the distance, as it makes, with the Sunday-school, what is equal to four services in a day, and all to be crowded into the space between 10 A.M. and 5 P.M.

At all these places the Church is making headway: all it needs is untiring work on the part of the missionary, as the people are already ripe for the Church.

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#### Lake City—Rev. P. W. Shatzel.

LAKE CITY, Sept. 27th, 1864.

Notwithstanding the hard times induced by a state of war, there are many indications of the steady growth and prosperity of our town. A variety of new buildings has been going up, and an impetus given to the place by the erection of a large first-class hotel, owned by a gentleman of your city, who designs it for the accommodation of a class of tourists whose love for the beauty of nature and salubrity of climate will lead them to resort to this certainly favored locality. With the presence of visitors from a distance, and the normal increase of our population, the Church in Lake City cannot help but be benefited. As it is now, we have a hard struggle to maintain our position, but the work prospers, and we shall reap in due season, if we faint not. The number connected with our congregation is double what it was a year ago, and were the zeal of all in the same proportion, our difficulties would not be half which they are. It requires steady, faithful efforts to remove the selfishness which opposes itself to the cause of Christ. But these lessons of self-sacrifice for His sake must be taught, and will eventually, by God's grace, be learned, we trust by all. The time is rapidly approaching when Minnesota will stretch forth her hands to God, and thousands of her children, now shrouded in darkness, awake to the Gospel light.

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#### St. Anthony—Rev. A. Spor.

October 4th, 1864.

Since my last report in July, I have not had a great deal to encourage me in my work here. There have, indeed, been



some things to encourage: the services have been as well attended as ever, and there are some who will be confirmed when our Bishop returns to us again. There have been no dissensions or any thing to mar the harmony of the parish; but, as I feared last July, the failure of the logs (only one million feet having come to this town, and seven to Minneapolis, out of two hundred millions waiting to come down) has been disastrous to the place, and very injurious to our parish. Besides making many too poor to do any thing for the church, who otherwise would have done so, the prostration of business has had the effect of driving some of our people away from the place altogether. My senior warden has been in Natchez for the past year, and intends having his family go down, if safe, this fall. The junior warden has gone into the army, and his family will go East soon. One of the vestry-men — a dry-goods merchant — has closed up his business, and goes away himself this week, his family some time later: he was my main dependence in regard to my salary, as he is the only one who can do any thing at collecting; he will, therefore, be a great loss to me, though he is not a communicant. Another vestry-man has gone to California during the past summer. These are my principal losses. Others are leaving. Indeed, since I came to the parish, there has been a constant emigration of my parishioners. Of the wardens and vestry-men who were in office when I came here, only one remains, and he talks of leaving in the spring. After this week I shall only have three vestry-men left, and very little material to make others.

In view of such things, then, I say I have not had a great deal to encourage me. Not that there is no work to be done, but how your missionary will be sustained in it I cannot see. Against the many families that have left, only two Church families have come into the parish from the East in the past eighteen months. All our gains have been from people residing in the town when your missionary came.

During the past summer I have received an advantageous call to the diocese of Illinois, and was on the point of accepting it, but at the earnest solicitation of the people, though without the offer of advancing my salary (which they are, under existing circumstances, unable to do) a single dollar, and in view of the work to

be done here, I consented to remain a while longer. How long I shall remain I cannot tell; but it is certain that no man with a wife can live in these times on a salary, including missionary stipend, of a little more than six hundred dollars.

If there was a vacant parish, or one or two missionary stations which could do something toward the support of a clergyman, within a reasonable distance, (for I am not strong enough to walk twenty or thirty miles, as some of the brethren do,) I should advocate the uniting such parish or mission stations with this parish; but as there are none such, I know not what to do.

I hope, however, that the Lord will open up something to prevent the church in this place being destitute of some regular services.

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St. Cloud—Rev. George Stewart.

September 26th, 1864.

Since my last report I have made some changes in my work at this point, and in this neighborhood. Two miles above here, on the Mississippi River, we have the town of Sauk Rapids, which was built almost to its present size before St. Cloud had a name; but circumstances seemed against it, and it stopped growing entirely, while St. Cloud is growing very rapidly. Sauk Rapids has a population of about two hundred, all told; and we have here a neat little church building, that will accommodate about one hundred persons. I have not felt at any time during my stay here that I was able to extend my labors beyond St. Cloud, nor do I feel so at present; but the pressing wants of this community are such, that I feel truly as though they were as "sheep without a shepherd."

There are at this point four communicants of our Church, with a good prospect of a speedy increase, and a good congregation. I am much encouraged thus far with my prospects, and hope soon to see it an independent church.

I promised in my last to give you some account of a missionary tour to the north of this place, one hundred and ten miles. The first point above here (Sauk Centre) is a scattering town of about one hundred souls, and is most beautifully situated on the banks of Sauk River, a most pleasant little stream, which finds its way to the Father of Waters, at Sauk Rapids. The country about Sauk Centre is very rich, and there is no part of our beautiful State

that I regard as more inviting to emigrants than this immediate section of country.

At this point the Government has a stockade fort built for the protection of settlers against the Indians, and at which a garrison has been kept for two years. This I regard as an excellent point for a missionary, as it is entirely open and with a good population to operate on. I secured two beautiful lots for a church, and had the promise of considerable help to build one, but it is out of my power to make a move in that direction at present. Twenty-eight miles above this point there is another town, but quite small in size; it has the pretentious name of Alexandria. These two places might be united and make a most promising field of labor.

I still continued my journey to the West, above Alexandria, to the very last house on the frontier—a very rude cabin, but a warm-hearted family inside. When I made known the object of my visit to the old man, with trembling hand and quivering lip, he told me that he had been brought up in the Church of England, and his whole manner spoke of the joy that filled his heart on seeing me. I baptized two of his son's children, and after staying about an hour I started on my journey back. On this day I travelled about seventy-five miles, reaching a stopping-place at eleven at night, having had neither dinner nor supper. I lay down to rest about four hours, and then began my Sunday's labors at Sauk Centre. This journey, as might be supposed, laid me up almost two months, with only two Sundays absence from church. I will remark here that the whole distance from this point to Sauk Centre, a rich valley all the way, is filled up entirely with German Romanists, and is their great stronghold in this State. They are building a church at this time in this town that will cost about twenty five thousand dollars.

My work here is progressing a little—but little so far as my regular congregations are concerned. My Sunday-school is in a very flourishing condition, but very much in need of books. I do hope some kind friends of the cause will take pity on us and help us.

**Winona, etc.—Rev. J. H. Waterbury.**

October 1st, 1864.

I have to report that this summer I have had more real comforting parochial work than at any time since I came to this lo-

cality. I have baptized twenty-four children and adults, buried twelve, and admitted eight to the Holy Communion since spring, besides other offices observed; two adults were immersed in the Mississippi River, that mode of baptism being conscientiously desired. By clinic baptism I admitted a young lady to the Church. She was beyond hope of recovery by her friends. I also admitted her to the holy communion. For two months I visited and prayed with her. She never murmured, and died happily in the hope of the resurrection. If there is any work of the ministry that is comforting, consoling, and elevating when all else seems dark, it is when the poor, the sick, and afflicted greet us heartily, long for our coming, and the reciprocal "God bless you" is warm and true. During ten years I have built six churches, organized as many parishes, baptized nearly four hundred, presented over two hundred for confirmation, admitted hundreds to the holy communion; yet scattered along through that brief and imperfect ministry are cases of the poor comforted, the children led to Christ, and the sick consoled, that well repay the trials and cares of that period. Never was the prospect of the Church brighter here. God is opening ways of usefulness for every one, that we must not allow to be closed. Congregations and Sunday-schools are filling up, parish schools and daily prayers in free churches are becoming popular and found to be successful at the West in building up and strengthening the walls of Zion. May God give the Church grace and wisdom to guide and mould our civil affairs to the honor, peace, and glory of His holy name!

**Point Douglas, etc.—Rev. T. Wilcoxson.**

HASTINGS, Sept. 21st, 1864.

Since July first I have baptized one adult at Castle Rock, and have admitted two and received one to the holy communion at that place. I have also administered the communion at Cannon Falls, Bellewood, Vermilion, and Rosemount. I have baptized two infants at Vermilion and one at Basswood Grove. The church at Basswood is being inclosed, and we are receiving aid from time to time, both here and from abroad. I feel encouraged in my work. Yet, when I look back and see that I have received less than four hundred dollars during the last con-



ventional year, and think of the frequent tiresome journeys to be performed on foot, amounting to two or three thousand miles a year, I sometimes feel that a change must soon be made. I was struck with the remarks of a man by the road-side, made some weeks ago, as I was passing from one station to another, a distance of ten miles, between morning and evening service. "Well, well," said he, "that is hard." "How so?" said I. "Why, to go about the country preaching, and have to travel on foot." "Well," said I, "I hope you will do what you can to enable me to ride." "Yes," said he, "I will. I will give ten dollars. Tell your people it is a shame to let their ministers travel on foot. And tell them that a man who is almost an infidel will give the last ten dollars he has to help you to ride." I promised to deliver his message. I have delivered it to some here, and now I deliver it to you. I suppose that we shall all agree with this almost infidel, and allow that it is a shame. And it would be well if each one would search for the cause of this shame and learn where the blame rests. Doubtless the blame is to be found in part in the people to whom we minister. They do not give as they should for the support of the Gospel and the Church. Yet we see improvement in this respect from year to year. But the fault is general. Very few members of the Church come up to the measure of their duty in acts of self-denial and liberality. With many, money is easily made; yet few think of increasing their offerings, and the result is, some of the clergy must live upon less than half of what formerly barely furnished the necessities of life.

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**Rochester, etc.—Rev. Charles Woodward.**

October 1st, 1864.

For the quarter just closed, I have to report the baptism of five infants and children, and the regular performance of Sunday services and other duties pertaining to my mission. A considerable sum, raised within the parish, has been expended in improving the interior of our chapel in this place. An excellent organ-melodeon, costing one hundred and eighty dollars, and at the present time worth over two hundred dollars, has also been purchased; and thus a great need, and one that has been constantly and severely felt ever since the organization of the parish,

has been happily supplied. Our regular congregations, which have heretofore been usually good, are still improving; and the Sunday-school likewise is increasing, as in numbers, so I trust in efficiency and usefulness. Great progress has been made during the past summer in the building up of the town, and a large accession has been received to its population. The Winona and St. Peter's Railroad is now just completed to this point, and the locomotives—several of them: the "Rochester," Winona," "Little Tiger," etc.—actually here, seen and heard for the first time with curiosity and admiration by scores of our juveniles, and, I may add, with new and unwonted delight by us all.

I trust that the young and vigorous parish, now fairly started in this promising town—I should say city, for such it always has been—is destined to have a corresponding steady and healthful growth. I could hope, indeed, that it might very soon be thoroughly established and self-supporting; but when this will be I dare not venture an opinion. The present prospect, this way, is certainly not very encouraging, as two hundred dollars is the largest annual amount as yet contributed toward the missionary's support. It is probable that after our Bishop's return, an arrangement will be proposed whereby Chatfield, and, perhaps, along with it, some other points inconveniently distant, will be set off as part of a separate missionary field. It is but justice to myself to state that the receipts from these outlying stations are not, in the aggregate, by any means enough to pay even the expenses of the services rendered, saying nothing about compensation for the services themselves, as may be easily understood when I say to the Committee that for the last four years I have travelled, in the discharge of strictly missionary duty, nearly two thousand five hundred miles a year, providing my own conveyance—horses and vehicles—and receiving as my annual remuneration about one hundred and fifty dollars. Who but a clergyman would be expected to do any such thing? Who but a Christian missionary would do it? To illustrate: The winter before last, a physician of Rochester was sent for to visit a patient at Chatfield, and for this journey, of forty miles there and back, charged \$ —, deeming it but a reasonable fee. The person, however, whose house and family he had visited, afterwards demurred at the payment of

this sum, saying: "There is Mr. —; he makes this same journey every week, and in all weathers, and yet seldom receives more than from three to four dollars." "That may be," replied the Doctor; "he's a minister; but you mustn't suppose doctors are going to do that. They can't afford it."

But the present times are bearing with unusual severity upon the clergy as a body, both parochial and missionary. I could confirm, from my own experience and observation, the just, truthful, and sometimes touching statements upon this head made by some of the brethren of the clergy through our Church papers. For myself, however, I have only to say this, that the Domestic Committee alone—no parish or missionary station that I am serving—has, since the period of high prices set in, undertaken to increase my

salary, which consequently yet stands at about six hundred dollars, or less than one hundred dollars a-piece for each member of my family; out of which sum has to be deducted also, as above mentioned, the cost of travelling by private conveyance over two thousand miles during the year on missionary duty. Under these circumstances there are but two alternatives—either to abandon the field, (which is really a hopeful one,) or supply the deficit in my necessary support by other remunerative labors of some kind. This latter alternative I have for the present adopted: "ministering"—as did one of the great master-builders of the Church, when occasion required, by hand as well as head labor—"unto my necessities, and to them that are with me;" declining several urgent invitations to easier and far more lucrative positions.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from October 1st to December 13th, 1864.

### Maine.

<i>Eastport</i> —Christ,.....	\$6 05	
<i>Gardiner</i> —Christ.....	61 05	
<i>Lewiston</i> —Trinity,.....	12 50	\$79 60

### New-Hampshire.

<i>Keene</i> —St. James', Adv. Coll.,.....	12 63	
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### Vermont.

<i>Brandon</i> —St. Thomas',.....	10 00	
<i>Norwich</i> —St. Barnabas,.....	1 75	11 75

### Massachusetts.

<i>Boston</i> —Grace, Otis Daniel, Esq.,.....	100 00	
<i>Dorchester</i> —St. Mary's, Adv. Coll.,...	141 08	
<i>Granby</i> —B. Preston, Esq.,.....	1 00	
<i>Greenfield</i> —St. James',.....	21 45	
<i>Long Meadow</i> —W. G. Medlicott, Esq.,	5 00	
<i>Lowell</i> —St. Anne's,.....	20 00	
<i>Stockbridge</i> —St. Paul's, Miss Charlotte		
Cable,.....	5 00	313 53

### Rhode Island.

<i>Crompton</i> —St. Philip's,.....	1 00	
<i>Manton</i> —St. Peter's,.....	2 00	
<i>Newport</i> —Trinity, Mrs. Edw. King, for		
Bp. Scott's Mis.,.....	25 00	
<i>Providence</i> —St. Andrew's,.....	54 13	
St. John's Morning S. Sch., two qrs.		
to Dec. 1, 1864, for Iowa,.....	250 00	332 13

### Connecticut.

<i>Greenwich</i> —Christ, Advent,.....	31 57	
<i>Hartford</i> —Christ,.....	116 57	
St. John's, for Nashota,.....	84 25	
<i>Milford</i> —St. Peter's, Special, for Bp.		
Talbot,.....	26 75	
<i>Naugatuck</i> —St. Michael's, Special, for		
Bp. Talbot,.....	21 50	
<i>Newtown</i> —Trinity,.....	31 49	
<i>Norwich</i> —St. Paul's,.....	30 00	

<i>Wallingford</i> —St. Paul's, Adv. Col.,...	\$27 00	
<i>Waterbury</i> —St. John's, Special for Bp.		
Talbot, \$105.95; Scholarships in		
Brownell Hall, Nebraska, \$191.60;		
Busy Bee Society, Sp. for Bp. Whip-		
bot, \$307.75,.....	605 30	
<i>Watertown</i> —Christ, Sp., for Bp. Tal-		
bot,.....	80 00	
<i>Windsor</i> —St. Gabriel's,.....	13 75	
<i>Woodbury</i> —St. Paul's,.....	10 00	1078 18

### New-York.

<i>Brooklyn</i> —Grace, a friend to Missions,	50 00	
<i>Cooperstown</i> —Christ, a lady,.....	5 00	
<i>Greenbush</i> —Messiah,.....	13 00	
<i>Hyde Park</i> —St. James',.....	27 00	
<i>Lansingburgh</i> —Trinity, John Holme,		
Esq.,.....	30 00	
<i>Mamaroneck</i> —St. Thomas',.....	13 00	
<i>Monticello</i> —St. John's,.....	7 00	
<i>Morris</i> —Zion,.....	29 09	
<i>New-York</i> —All Angels,.....	2 25	
Calvary, Mrs. —,.....	2 50	
Calvary Mission Chapel, five-cent		
coll.,.....	9 15	
Good Shepherd,.....	8 00	
Grace, a Lady,.....	100 00	
St. Clement's, Sp., for Bp. Talbot,	76 25	
St. James', a member, for Nevada,	10 00	
Transfiguration, one fourth of an-		
nuual payment for a missionary in		
Nebraska, by a member,.....	100 00	
An offering by a lady,.....	100 00	
Anonymous, through the Rev. Dr.		
Dix,.....	50 00	
"E," fifteenth quarter's salary of a		
missionary in Minnesota,.....	75 00	
Mites for Missions, .....	10 00	
P. H. E., for Nashota, \$5; for Far-		
bault, \$5,.....	10 10	
<i>Piermont</i> —Christ,.....	2 50	
<i>Pine Plains</i> —Regeneration,.....	2 00	
<i>Potsdam</i> —Trinity, Mrs. H. N. Red-		
way,.....	5 00	

<i>Poughkeepsie</i> —St. Paul's,.....	\$18 75	
<i>Rensselaerville</i> —Trinity,.....	5 00	
<i>Rondout</i> —Holy Spirit,.....	6 20	
<i>Smithtown</i> —St. James',.....	4 00	
<i>Yonkers</i> —Anonymous,.....	25 00	\$190 69

## Western New-York.

<i>Buffalo</i> —St. John's,.....	20 00	
<i>Utica</i> —Grace, Mrs. Thos. H. Hubbard,.....	100 00	120 00

## New-Jersey.

<i>Bordentown</i> —Christ,.....	58 80	
<i>Elizabeth</i> —Christ, Adv. Coll.,.....	40 55	
Trinity, Sp., for Bp. Talbot,.....	40 18	
<i>Jersey City</i> —Grace,.....	5 00	
<i>Newark</i> —Miss M. S., $\frac{1}{2}$ ,.....	400 00	544 08

## Pennsylvania.

<i>Athens</i> —Trinity, Adv. Coll.,.....	3 12	
<i>East-Birmingham</i> —St. Mark's,.....	5 00	
<i>Eckley</i> —St. James', Adv. Coll.,.....	30 00	
<i>Erie</i> —St. Paul's,.....	41 20	
<i>Philadelphia</i> —Advent, for Bp. Scott's		
Mis.,.....	40 14	
Atonement,.....	75 00	
Gloria Dei, Adv. Coll.,.....	10 00	
Grace, Rev. Dr. Suddards,.....	10 00	
St. Luke's,.....	713 67	
(Hamiltonville,) St. Mary's,.....	42 23	
(West,) The Saviour, Sp., for Bp.		
Lee, of Iowa,.....	45 00	
<i>Pittston</i> —St. James',.....	30 00	
<i>Pottstown</i> —Christ,.....	18 50	
<i>Pottsville</i> —Trinity, Little Sister's birth-		
day, \$1; in memory of a little bro-		
ther and sister, \$2,.....	3 00	
<i>Wilkesbarre</i> —St. Stephen's, per Am.		
Ch. Miss. Soc.,.....	30 00	1096 86

## Delaware.

<i>Claymont</i> —Ascension,.....	58 55	
<i>New-Castle</i> —Immanuel, Adv. Col., ...	42, 88 $\frac{1}{2}$	101 43

## Maryland.

<i>Baltimore City</i> —Memorial,.....	43 00	
<i>Baltimore Co.</i> —Cockeysville, Sher-		
wood Ch.,.....	5 00	
Towsontown, Trinity,.....	15 00	
<i>Cecil Co.</i> —North-East, North-Elk Par.,		
St. Mary's,.....	10 00	
<i>Frederick Co.</i> —Frederick, All Saints,		
Prince George Co.—Bladensburg, St.		
Luke's, (of which for Nashota, \$5),	10 00	
<i>Worcester Co.</i> —Berlin, Worcester Par.,		
St. Paul's, five-cent. coll.,.....	6 00	169 00

## Kentucky.

<i>Frankfort</i> —Ascension,.....	30 00	
<i>Louisville</i> —Christ, (of which \$10 for		
Harrodsburgh,.....)	126 25	156 25

## Ohio.

<i>Cuyahoga Falls</i> —St. John's,.....	20 00	
<i>Fremont</i> —St. Paul's, Adv. Coll.,.....	4 00	
<i>Massillon</i> —St. Timothy's,.....	19 45	
<i>Monroeville</i> —Zion,.....	8 55	
<i>Toledo</i> —Trinity,.....	87 65	
Collections at the Annual Meeting of		
the Board at Cleveland, $\frac{1}{2}$ ,.....	105 24	194 89

## Indiana.

<i>Princeton</i> — ———,.....	1 70	
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## Illinois.

<i>Chesterfield</i> —St. Peter's,.....	4 10	
<i>Chicago</i> —The Bishop's,.....	65 00	
Grace,.....	101 00	
St. James', General, \$180; Sp. for		
Iowa, subject to Bp. Lee's order,		

\$100; Sp. for Ill., subject to Bp.		
Whitehouse's order, \$150,.....	\$430 00	
Trinity,.....	350 25	
<i>Galena</i> —Grace, a lady, $\frac{1}{2}$ ,.....	2 50	
<i>Preemption</i> —Grace,.....	10 00	
<i>Todd's Point</i> — ———,.....	2 50	
<i>Wilmington</i> —Redeemer,.....	3 00	\$968 35

## Michigan.

<i>Albion</i> —St. James', Adv. Coll.,.....	4 30	
<i>Ann Arbor</i> —St. Andrew's,.....	10 45	
<i>Ionia</i> —St. John's,.....	2 25	
<i>Kalamazoo</i> —St. John's, Advent Col.,	6 00	
<i>Niles</i> —Trinity S. S., for Loyal States, ..	12 14	
<i>Saranac</i> —Trinity,.....	2 75	
<i>Trenton</i> —St. Thomas',.....	5 00	42 89

## Wisconsin.

<i>Fox Lake</i> —Christ,.....	5 00	
<i>La Crosse</i> —Christ,.....	2 50	
<i>Milwaukee</i> —St. James',.....	26 00	
St. Paul's, (with a pledge of \$10 per		
month for eleven months,).....	823 90	
Trinity,.....	13 60	
<i>Platteville</i> —Trinity,.....	6 85	
<i>Racine</i> —St. Luke's,.....	11 65	
<i>Sheboygan</i> —Grace, (two colls.),.....	15 27	404 02

## Minnesota.

<i>Little Falls</i> — ———, for parsonage at		
Excelsior,.....	1 00	
<i>St. Cloud</i> —St. John's,.....	5 00	
<i>Stockton</i> —Trinity,.....	2 50	8 50

## Iowa.

<i>Muscatine</i> —Trinity,.....	10 00	
<i>Nevada</i> —Ascension,.....	3 00	13 00

## Missouri.

<i>St. Louis</i> —Christ,.....	508 35	
St. John's, Adv. Coll.,.....	75 00	583 35

## Nebraska.

<i>Bellevue</i> —St. James', (two colls.),....	5 65	
<i>Fort Calhoun</i> — ———,.....	4 10	
<i>Weeping Water</i> —Sundry persons,....	6 00	15 75

## Idaho.

<i>Idaho City</i> — ———,.....	95 00	
<i>Placerville</i> — ———,.....	80 00	175 00

## Oregon.

<i>Oregon City</i> —St. Paul's,.....	59 00	
<i>Portland</i> —St. Stephen's Chapel,.....	80 50	
Trinity and St. Stephen's, united, ..	341 31	471 81

## Washington.

<i>Olympia</i> —St. John's,.....	28 26	
<i>Port Townsend</i> — ———,.....	38 04	
<i>Vancouver</i> —St. Luke's,.....	42 50	
<i>Walla Walla</i> — ———,.....	7 00	115 80

## Legacies.

<i>Connecticut</i> —Legacy of the late James		
Barnes, Esq., of Fair Haven, \$500,		
less Government tax, \$30,.....	470 00	
<i>W. N. Y.</i> —A part of sixth dividend on		
the residuary estate of the Hon.		
Allen Ayrault, late of Geneseo, ..	165 00	635 00

## Miscellaneous.

Interest,.....	440 00	
Total,.....	\$8676 14	

NOTE.—In the Annual Table of the last No., p. 389, Trinity Ch., Norwich, Ct., should have been credited with \$50.50 instead of \$10.50 for Domestic Missions. On p. 395 the headings of the columns, Domestic and Foreign, are erroneously transposed.



# Epiphany.

*To the Bishops, Clergy, and Laity of the Protestant Episcopal Church :*

THE Church Catholic commemorates at this season the manifestation of Christ to Gentiles of old by the leading of a star. And since our own branch of the great family of Christ declared itself a missionary society for the evangelization of the world, it has been usual, at this portion of the Christian year, to call upon the members of our communion to justify by their prayers and offerings the position which this household of faith has assumed; and to make her a divine light which shall serve to guide the Gentiles who still sit in darkness, not only to the manger in Bethlehem, but to the cross on Calvary, and to the Throne of Grace, where "God is in Christ reconciling the world unto Himself."

We can scarce remember with holy joy the advent of the first Gentiles to the incarnate Saviour without wondering and lamenting that so many of all the tribes of men are still without the knowledge of His name. We cannot appreciate our own privilege, as aliens brought nigh by the blood of Christ, without being moved to pray and strive that "the fulness of the Gentiles may be brought in."

And let none of our brethren make the present distracted state of our country a pretext for neglecting or postponing the work of the Lord. The conservation of our Government and our liberties is important not only to ourselves and our posterity, but to the world; and the ages have never witnessed a more sublime devotion than that with which our people have poured out their blood and their treasure for their country's sake. But, since man is an immortal, he has higher interests than these. If we believe our religion at all, we must hold it to be worth more than our Federal Constitution. If we toil, and give, and suffer so much to maintain our civil state for the good of our children and all mankind and for the glory of God, we must, to be consistent, labor and sacrifice, and expend with a more profuse liberality, to support and to dispense those institutes of faith and duty which Christ has revealed for the present improvement and comfort, and the future hope and salvation of all mankind.

## OUR AFRICAN MISSION

has, in the past year, been reënforced by the sending of three clerical missionaries and one female teacher. One other, who is nearly prepared for holy orders, and an additional female teacher, are soon to go forth. The debt for reparation of wrongs inflicted on down-trodden Africa by this country, was never more deeply felt than now. The scourge of God is quickening our sensibilities. Let us not only cry out in confession, but rise up in justice.

## OUR MISSION TO CHINA

is brought very low. The noble and devoted Bishop, who, for twenty years past, has done and spoken so much to rouse and maintain the enthusiasm of

the Church in her efforts to plant the Gospel in that swarming empire, has gone to his rest. He was not only an earnest man, but a thoughtful and judicious one. He never faltered in his confidence that our Church had done nothing more than her duty in attempting to coöperate in the conversion of a people who constitute one third of the human race. There are missionaries of the English Church as well as of other Christian bodies in China. Still, counting all these laborers, who together form but a comparatively small number, the question might fitly be asked: "What are they among so many?" Is not the whole land before us? Proper appliances for the successful conduct of our mission are now, after immense labor, provided. Large investments in land and buildings have been made. The people, especially in the parts which were overrun by the late rebellion, (now completely quelled,) are unusually humbled and docile. The whole empire is now opened to the missionaries of the Cross. Two natives, one of them a man of eminent qualifications of mind and heart, are about to go forth in holy orders to preach the Gospel among their own countrymen. Two clergymen from this country, well trained for missionary life, have offered themselves for the work, one of whom is now under appointment. At such a juncture, shall we abandon the field? or, enter upon it with fresh force and more earnest zeal? Having sown in tears, shall we now reap in joy? or turn away in despondency, and leave the harvest to perish?

Hopeful preparations are being made by our solitary missionary in Japan for a glorious work at that fast advancing day when it may be prosecuted without let or hindrance.

A field of unusual interest is opening in Mexico, and the Committee have already sent forth a pioneer to spy out the land.

There is yet a fearful apathy in our Church in reference to our duty to minister the Gospel to the heathen. We may not look for much spiritual increase at home, until we realize that it is the first office of those who know Christ, to proclaim Him to those who do not.

And if a few among us are found, through the grace of God, willing to go to the uttermost parts of the earth, to bear the message of salvation, what more ominous token of a Church whose candlestick is in danger of removal could there be, than that the many who feel privileged to stay at home should refuse a support to these their brethren, who "count not their lives dear unto themselves, that they may testify the Gospel of the grace of God"?

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## COMMITTEE FOR FOREIGN MISSIONS.

Rt. Rev. HORATIO POTTER, D.D., LL.D., *Chairman.*

Rev. JOHN COTTON SMITH, D.D.,

Rev. A. H. VINTON, D.D.,

Rev. M. A. DE WOLFE HOWE, D.D.

Rev. A. CLEVELAND COXE, D.D.

— — — — — *Sec. and Gen. Agent.*

STEWART BROWN, Esq.,

LEWIS CURTIS, Esq.,

LEMUEL COFFIN, Esq.,

FREDERICK S. WINSTON, Esq.,

JAMES S. ASPINWALL, Esq., *Treasurer.*

Rev. S. D. DENISON, *Local Secretary*, No. 19 Bible House, Astor Place.

JAMES S. ASPINWALL, Esq., *Treasurer*, No. 86 William Street, New-York.

*Remittances to be made to* JAMES S. ASPINWALL, Esq., 86 William Street, New-York.

NEW-YORK, January 1st, 1865



# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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JANUARY, 1865.

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### *DEATH OF BISHOP BOONE.*

THOUGH the following memorial paper has been already extensively published and circulated, it is thought well to place it on permanent record in the columns of *THE SPIRIT OF MISSIONS*:

It is fit, in the judgment of the Foreign Committee, that the death of the Missionary Bishop to China should be marked by more than an ordinary record. This is due to the memory of this good man and eminent Christian Bishop, and is becoming as an expression of the high appreciation with which he was regarded by those whose privilege it has been to hold toward him intimate official relations. And moreover, such notice, it is hoped, will prove timely and profitable in begetting increased devotion to the cause to which his life was consecrated.

The limits within which it is thought best to confine this paper, will not allow the presentation of any extended biographical notice of the Bishop. It is proposed soon to take another opportunity in which to fill up that which is here lacking in this regard.

Bishop Boone was a godly man from his youth. His piety was deep and earnest, and to Christ he gave himself, with all the rich and varied ability with which God had endowed him.

He was a man of strong intellectual power; this gave him honor at the University at which his collegiate course was

completed, and shone out in after years, and particularly when, as one of a committee, he was called to decide a vital question in the translation of the Holy Scriptures.

He was possessed of a large measure of practical good sense and sound judgment, and these most valuable gifts were often exhibited in circumstances of the greatest delicacy and difficulty.

He was thoroughly acquainted with matters of business, and in the varied transactions which called this talent into exercise, ever manifested the wisest forethought and prudence and skill. So conspicuous was his ability in such relations, that one of the leading commercial men of Shanghai, in a recent letter, says: Had the Bishop given himself to mercantile pursuits, his talents would have placed him among merchant-princes.

He was, moreover, a man of fixed purpose, unyielding to difficulties, and undeterred by obstacles lying in the way, made clear to him as the path of duty.

He was an affectionate, loving man, holding close to his heart those who were united to him by the tender ties of kindred—a man of ready and abiding sympathy.

thy, seeking opportunity to do good to others and with open hand ministering to their necessities.

Bishop Boone was born in South-Carolina, July first, 1811. He graduated at the University of that State, and then studied law under the distinguished Chancellor De Saussure. After taking his degree, he entered the Seminary at Alexandria, Va., where he pursued his theological course, which being completed, he gave attention to the study of medicine, to prepare himself more fully for his expected labors in the mission-field.

Thus thoroughly furnished, this faithful man, in the twenty-sixth year of his age, offered himself to the Foreign Committee for the work in China, believing without doubt that God called him to that work. He was appointed January seventeenth, 1837, and having married a daughter of Chancellor De Saussure, he sailed from Boston in July of the same year. It was the dying testimony of Mrs. Boone's father that the surrendering his child up to God's service had been to him a sanctified event, weaning him more from earth, and enabling him to fix his affections more steadily on heavenly things. The following record is found connected with this appointment:

"*January, 1837*: The Committee having, on the eighteenth of October last, passed a vote implying in their view the inexpediency of increasing at present the number of missionaries to China, are now induced to make an exception in favor of the Rev. Mr. Boone, whose qualifications for that field are of a peculiar character, and whose long and devoted self-consecration to the spread of the Gospel in China give him a high claim to such an appointment."

Dr. Boone and his wife arrived at Batavia, on the island of Java, on the twenty-second October, 1837. Here they found the Rev. Messrs. Lockwood and Hanson, who had been sent out about a year previously. These brethren, after a short res-

idence in Canton, and subsequently in Singapore, determined that Batavia offered at that time the best opening for a mission addressed to the Chinese, forty thousand of that people being residents of that city. Dr. Boone gave himself at once, with great zeal and devotion, to the study of the Chinese language, and in one of his communications at that period says: "I feel, if I can acquire the Chinese language, I would exchange stations with no one whatever."

Shortly after Dr. Boone's arrival in Batavia, Mr. Hanson, to whom the climate was very unfavorable, retired from the mission, and in April, 1839, Mr. Lockwood also left the mission, with health prostrated. Then Dr. Boone wrote, saying: "With sorrowing hearts we witnessed the departure of the last one of the two brothers who came out as the first little band from our Church to the heathen." He sent an urgent appeal for other laborers.

His incessant toil in the study of the language, the acquisition of which was then a far more formidable undertaking than it now is, told upon his health, and his perseverance in this study, often under severe physical suffering, induced disease, from which he never entirely recovered. His strength at length gave way, and in 1840 he went to Macao, in China.

The Foreign Committee now invited him to visit the United States for the benefit of his health. Under date of June eleventh, 1841, Dr. Boone wrote:

"I still think it much better to try another winter at Macao before I venture to conclude that the Lord is calling me away, though it be but for a season, from this field to which I firmly believe now as ever I did, that he sent me."

He left Macao for Amoy in February, 1842, and settled with his family on the Island of Kulangsu, near the city, which contained one hundred thousand inhabitants, rejoicing that they had got out of the torrid zone. Here, for the first time within the Chinese Empire, missionaries of

the Cross were enabled to preach the Gospel to the natives. From this point he sent an earnest appeal for additional laborers.

In August, 1842, Mrs. Boone died, and was buried on the Island of Kulangsu.

The decease of Mrs. Boone, devolving upon Dr. Boone the sole care of his children, led him, in compliance with the expressed wish of Mrs. Boone, in the event of her death, to bring them to the United States. He was prompted to this, moreover, by the pressing necessity of obtaining accessions to the mission, and urging its claims upon the Church.

His visit was most opportune, for the Church had suffered itself to be depressed by the trials which had attended the work in China, and interest therein was abated. Dr. Boone was not at all disheartened, his faith was as firm as ever, and the voice which called him to this work had lost nothing of its distinctness. His abiding confidence and zeal stimulated anew the flagging interest of the Church, which was manifested by liberal contributions to the mission, and by the offer of personal service on the part of several individuals, and, moreover, by a determination to give to the work the character of permanence, by the setting apart of Dr. Boone to be Missionary Bishop to China. His consecration to this office took place in October, 1844.

During his stay in the United States he married Miss Elliott, of Georgia; and on the fourteenth of December, 1844, the Bishop and Mrs. Boone, with two other married missionaries and their wives, and three female missionary teachers, sailed from New-York for Canton.

In 1845, the city of Shanghai was selected as the seat of the mission. In 1846, the Bishop began the translation of the Prayer-Book and engaged in a revision of the New Testament, and in 1847 was chosen one of the Committee of Delegates, from the several missions, to review the translation of

the Bible. It was in this work and in the discussions which grew out of it, that, as has been already intimated, his eminent ability as a scholar was displayed—so eminent indeed as to challenge the admiration of those most competent to judge in such matters.

Space cannot be taken here to tell of his manifold labors, of his teaching and preaching, of the establishment of boarding-schools and day-schools, the erection of churches and mission buildings, growing into a large establishment, and affording the completest testimony of his untiring zeal and energy.

In 1853 the Bishop visited the United States, returning to the mission toward the close of the same year, accompanied by two additional female teachers.

In August, 1857, he arrived in New-York, prostrated in health. He remained in this country until the summer of 1859. During this period important changes occurred in the condition of China—the whole Empire was open to missionary effort. With strength somewhat recruited, the Bishop, with the consent of the Foreign Committee, labored to obtain a large reinforcement of the mission, and with such success that a company of twelve was added to the list of missionaries and missionary teachers, and a large sum of money was secured to pay the outfit, passage-money, and salaries for the first year.

With this party the Bishop and Mrs. Boone sailed from New-York on the thirteenth July, 1859. The Bishop and Mrs. Boone took with them their youngest son; their other children were left behind. The parting scene was one not to be forgotten; in the state-room of the ship the mother clasped in fond embrace her precious boys, and on the deck, when the word farewell was spoken, the strong man was bowed, and his falling tears told of the agony of being sundered from those as dear to him as life itself. It was their last embrace, their last farewell; and the ship,



as it bounded on its outward course, bore them from the shore to which they should never more return.

During the period here briefly reviewed, and especially during the few years which have passed since the Bishop's last visit to the United States, the changes in the mission have been very great. Many, for various reasons, have retired from the field, and affliction has followed affliction in quick succession, rapidly reducing the missionary force. But, amid all these trials, the Bishop faltered not; his confidence in his call to this work was unshaken, and his apprehension of its claims upon the Church was as decided as ever.

Of the weariness, and painfulness, and suffering of the past year, the Committee need not speak; these things are fresh in the recollection of all; his lonely voyage to Egypt, with his wife fast declining to the grave; her death there; his sickness which soon followed, and the awful perils and distress encountered by him in his return to Shanghai, which place he reached in June last, wasted almost to the last degree. He has entered into rest; in perfect peace, and with the full assurance of attaining the promises, he fell asleep on the seventeenth of July, in the fifty-third year of his life, and twenty-seventh of his missionary labors.

Of the high esteem in which Bishop Boone was held by the foreign residents in Shanghai, proof was furnished by a gift of three thousand pounds sterling, presented by them just before he and Mrs. Boone left for Egypt, and further proof is found in the following extract taken from the *North China Herald*, published in Shanghai:

"During the past week the foreign community in China, and more especially the residents in Shanghai, have experienced a loss which will be long and severely felt. The inexorable hand of death has snatched from amongst us one to whom all classes and all sects looked as the impersonation of what is most lovable in the character of

a Christian gentleman and most admirable in the walk and practice of a Bishop and Pastor. After a life of zeal spent in the most arduous duties connected with mission work, the Rt. Rev. William J. Boone has at length been gathered to his rest. The crowds of friends who, on Monday last, stood bareheaded around the tomb, and with no feigned demonstrations of sorrow listened to the solemn words which consigned the body of our deeply loved and respected friend to the earth, attested the universal feeling of grief which his removal has caused. No lengthened notice of the late Bishop's life is demanded of us. For the past twenty-five years, he lived in the sight of the foreign residents in China. His high position in the Church kept him prominently in the foreground whenever affairs of importance were being transacted in the neighborhood of his see, and when his kindly nature became well known, his active participation in every scheme for the spiritual or secular advantage of the native or foreign residents, was in all cases counted on as a matter of course. Although, doubtless, for him it is far better to have been removed from the cares and wearing anxieties of this life, yet his friends and fellow-countrymen have in his death sustained a loss which cannot soon be supplied. We feel that a description of the late Bishop's life and character, while it would fail to give those who did not enjoy the privilege of his friendship an adequate idea of his excellencies, would, on the other hand, strike those who did know him, as a bald and disjointed account of what in truth would defy any powers of description. We must content ourselves with saying that those in whose circle of valued friends a vacancy is made by Bishop Boone's death, well know that their loss is irreparable, while those whose knowledge of him was confined to mere report will join in regretting the general loss sustained by the foreign communities."

The Foreign Committee feel that a work so precious as the mission in China, in its



rich endowment of prayers, and labors, Christ bear witness that God's grace has and suffering, and tears, and death, must accompanied the labors of his faithful not be suffered to languish or decay. The servants. God tries our faith—if it be memory of those who have devoted their genuine, it will bear trials, and under these lives to it, would for ever rebuke the slow- pursue its allotted work.

ness of heart and lack of faith which The Committee ask God to bless this should suffer it to fail. They, therefore, imperfect record of the departed Bishop, in concluding this record, call upon the and to make it effectual in awakening new Church to come up to the help of the interest and in enlisting renewed zeal in Lord in giving the Gospel to these perish- the cause of Christ in China.

ing heathen. Souls converted there to

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### FROM CAPE PALMAS TO BOHLEN.

THE Rev. Rufus Anderson, D.D., the senior Secretary of the American Board, has probably had more correspondence and intercourse with missionaries than any other man living, he having been forty years a Secretary of the Board, and having several times visited their most important mission stations.

In 1863, he made a visit to the Hawaiian or Sandwich Islands, and since his return he has published a work entitled "*The Hawaiian Islands: Their Progress and Condition under Missionary Labors.*"

At the close of the volume there are some chapters in which he states the results of his long observation and experience of the missionary work in general, which are of very great value.

In one of these chapters occurs the following passage :

"The grand object of missions is to *plant the Gospel institutions effectually*. The missionary's vocation, as a soldier of the cross, is to make conquests, and to go on, in the name of his divine Master, 'conquering and to conquer;' committing the maintenance and consolidation of his conquests to another class of men, created expressly for the purpose. The idea of *continued conquest* is vital to the spiritual efficiency of missions. It will doubtless be found, on inquiry, that missions among the heathen have ceased to be healthful, and to evince the true missionary energy, when they have ceased to be *aggressive* upon the kingdom of darkness. It is the business of the missionary to prepare churches and fields of labor for native pastors; and when they are thus prepared, and competent pastors are provided, he ought himself to move onward—the pioneer of Christian institutions, and, in effect, of a Christian civilization, but in office, work, and spirit, an ambassador for Christ, to preach the Gospel where it has not been preached."

An excellent illustration of what is here stated, is found in the case of the Rev. Mr. Hoffman, who, after laboring fifteen years at Cape Palmas,

West-Africa, planting the institutions of the Gospel, has now gone forth, in the name of his divine Master, to make further conquests at and around Bohlen station, seventy-five miles in the interior.

How *effectually* God has enabled His servant to found the institutions of the Gospel at Cape Palmas, may be seen from Mr. Hoffman's last Quarterly Report from that district to the Cavalla Convocation, which we give below.

See how *numerous*, too, those institutions are. Two Churches, several Sunday and Day-Schools, a High-School, an Orphan Asylum, a Hospital, and a Home for the Blind. Though all of these institutions were not actually begun by Mr. Hoffman, yet the most of them were; and all of them have been brought to their present state of prosperity and efficiency, through God's blessing, principally upon his self-denying labors.

These institutions he leaves in the charge of efficient native or colonist assistants, superintended by one of the newly-arrived missionaries, while he himself goes forth to make new conquests "in the regions beyond," where "Christ is not named."

Writing on this subject Mr. Hoffman says: "It is not because I am dissatisfied at Cape Palmas that I am going to Bohlen—*far from it*; but because the call of duty to Bohlen is greatest. *New* men can more easily occupy the coast stations than they can those in the interior, where Satan is strong, and difficulties are many. If my missionary experience of fifteen years has in any way fitted me for this more responsible and difficult position, I gladly sacrifice the comforts of a delightful home, Christian churches, and a Christian community, to hold an *outpost* in the enemy's country, and where the Master's cause has been so shamefully betrayed by the native Christians, Brownell and Webb. My dear wife and little children will share with me the trials of this new position; but feeling that the Lord directs, I know He will protect and bless, so that I look forward with pleasure to our new position, expecting to see the goodness of the Lord, and realize, with new force, the preciousness of His promises."

#### REPORT FROM THE CAPE PALMAS DISTRICT.

The Superintendent of Cape Palmas District respectfully reports that since the last Convocation he has been blessed with more than usual health, and been enabled, with more regularity than ever before, to attend to the various duties of the stations. He

has much reason for encouragement and thanksgiving to God.

Of St. Mark's Church, he reports an increase of interest in the prayer-meeting on Friday afternoon; it is more largely attended, and apparently in a more earnest spirit. The Bible-class of young people on

Monday afternoon, and the Congo class in the evening, are kept up with hopeful interest. Two of the latter have been baptized, and one of the former confirmed.

The Sunday-school contains one hundred scholars and sixteen teachers. That at Mt. Vaughan, fifty scholars and seven teachers. The monthly missionary meeting of the children the rector has attended, and the amount contributed since last report is thirteen dollars and ninety-four cents. The Sunday services are well attended. Missionary meetings are held monthly, and are the means of keeping up a lively interest in the work of missions; the amount collected was ———, and communion fund for four months, ten dollars and sixty-two cents.

Confirmed.....	5
Baptisms, native, infant.....	2
"    adult.....	7
colonist, infant.....	4
"    adult.....	1
foreign infant.....	1
—	—
Total.....	20
Marriages, native and colonist.....	3
Deaths, colonist.....	1
"    native.....	2

The death of Mrs. E. M. Thomson, which occurred on the twenty-sixth of April, was a great loss to the Church. She was as an ear of corn, ripe for the heavenly harvest. For more than a quarter of a century she had been a helper in the Lord's work, and of the Lord's people.

*Hoffman Station* continues to receive its usual attention from the rector. Though there have been some unbecoming palavers among the flock, on the whole the station is in a healthy condition, and the superintendent and teacher seem to be faithful and earnest in their duties.

There are eleven day scholars and thirteen boarding scholars. Three young men from this station attend the high school, four are apprentices at trades, and one is a farmer, and one has gone to Calabar as a krooman, and is doing well in that mission,

acting as interpreter for the Grebo people. At this station there have been six children baptized.

The church is well attended by the villagers, but few come from the heathen towns. The towns, however, are visited by Messrs. Seton, Potter, and Minor every Sunday, before morning service, and Christian instruction given.

The "Frey School," for little girls, is continued, under the superintending care of Mrs. Harris, who has six scholars as boarders.

*Rocktown* has been visited every month, and the holy communion administered. Two adults and three infants have been baptized at this station. The state of the station will be more particularly noticed by Rev. Mr. Toomey, who has recently left, and by Rev. Mr. Süß, who has been appointed to succeed him. There are nine scholars and thirteen communicants.

*Fishtown* needs strengthening. Mr. Boyd maintains his school of six boys with fidelity. There have been five children and one adult baptized. There is an adult, who is now a candidate for baptism.

The Nyina Kade people are returning to their towns on the beach, and the people are peaceful and quiet. Particulars of this station will be given by Mr. Boyd.

*Spring Hill* is still under the care of Mr. Farr, who will make his report. The scholars are seven, five of whom have recently come to the school. Three of the older boys have become farmers, and one has entered the high school. Baptisms, four children, one adult.

*Hanlite Lu.*—At this station we have six little boys, under the care of Mr. and Mrs. Bayard. They have all been baptized, two recently. They are doing well, and the teacher seems to be faithful.

This station, as well as Spring Hill, has been visited monthly by the rector, who, on these occasions, preached in the six native towns.

*St. Mark's Hospital* meets with favor from Christian friends here and abroad.



We have only two patients, but are always ready to extend its benefits to the suffering.

*Home for the Blind.*—We propose, when this building is finished, to have it not only for the blind but for invalids, impotent persons. We have now an armless man living at the station, who has been recently baptized.

The *Orphan Asylum*, we are happy to report, is giving those in charge more encouragement than *ever before*. We have dispensed with the services of a matron, and the different departments of work are placed under the immediate supervision of the three older girls. These all report to the rector's wife, and are under her direction. This plan has been in operation for the last two months, and works very well in all respects. The repairs of the building have called for a considerable outlay, but the actual expenditure for the beneficiaries has been, during the last six months, at the rate of twenty dollars each less than the appropriation. The number of beneficiaries is four, day scholars ten. The children seem attentive to their studies, and are improving. In reviewing the state of all the stations under his care, the missionary has cause for great thankfulness and encouragement. The number of baptisms has been unusually large, the scholars seem more diligent, those in charge of stations more earnest, and a more serious spirit pervades the natives. This view of the district has not only been gathered by actual observation, but from the ministers and catechists at our district meetings, which we have held since our last Convocation. The Gospel is regularly proclaimed in about twenty villages, and upward of twenty-five thousand people have the opportunity of hearing it.

It is under this state of things that God seems calling him to a new sphere of duty. In the latter part of last month the missionary made a journey on foot to Bohlen Station, about seventy-five miles distant. A wide field of usefulness opened before him,

not only among the intermediate tribes, but especially at and around Bohlen. Thousands and tens of thousands have *never heard*, and are waiting to receive, the Gospel. To *sound forth* the Gospel is the spirit of true religion. To minister to these he gladly resigns the comforts of the coast; and if fifteen years' experience has given him any aptness for the work, he rejoices in the opportunity of making it serviceable in winning souls for Him who loved us and gave Himself for us.

C. C. HOFFMAN.

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Letter from the Rev. Thomas Burrows.

The following letter was written by Mr. Burrows at Bassa, before he had reached Cape Palmas.

In it reference is made to the incidents of the voyage, and of a visit to the capital of Liberia, and also to the Lutheran Mission at Mullenberg, twenty-two miles up the St. Paul's River:

REV. AND DEAR BROTHER: It gives me great pleasure to be able to inform you of our safe arrival on this African coast. We anchored off Monrovia, Monday afternoon, July twenty-fifth, after a pleasant passage of thirty-nine days from New York. We all suffered more or less from sea-sickness, but this was esteemed light, when compared with the great work before us. The monotony of the voyage was greatly lessened by the pleasant company of missionaries on board.

We have been enabled, almost daily, to hold morning and evening prayers in the cabin, and preaching on Sunday mornings.

We got to Monrovia just in time to be present on the anniversary of the national birth-day of the Republic. (July twenty-sixth, 1847, Liberia declared itself an independent country.) We reached the Hall of Representatives in time to hear an able oration on True Civilization. Every one seemed happy, and determined to have as good a time as possible.

Our stay in Monrovia has been pleasant, and certainly we have great reason to re-

member the good people there, and their kindness to us.

On Sunday morning I preached in Trinity church, addressed the Sunday-school children, and read service in the afternoon. This church is a substantial stone building, and is capable of seating three hundred persons. The pastor, Rev. G. W. Gibson, is making strong efforts to raise funds for plastering it inside.

While our vessel was lying here, I had an opportunity to visit the Muhlenberg (Lutheran) Missiop, twenty-two miles up the St. Paul's River. Rev. Messrs. Rice and Kistler gave me a very cordial invitation to accompany them and see the place. The St. Paul's is a noble river, and although the scenery is not grand, it is very fine. Evidences of industry meet the eye all along its banks. Here and there may be seen plantations of rice and sugar-cane, and substantial brick and stone houses. The mission-house is built on a hill, and commands a good view of the surrounding country. There are forty-seven children connected with this station. It is really astonishing what has been accomplished during these last five years, the time this station has been started.

There are sixty acres of land under cultivation; this is worked by the children between school-hours. The house is surrounded with fruit trees and flowers, and presents a picture of happiness and comfort. May God bless those dear brethren in their work.

We left Monrovia on the fourth inst., *en route* for Bassa. A strong current is setting in from the south, which makes sailing very slow work. I did not intend to write you until I reached Cape Palmas, but it is very doubtful if we get there in time for the steamer on the sixteenth, therefore I will send this off from Bassa. I thank God that now, at length, I am permitted to look on that land where for many years I have longed to be, as a witness for Jesus. I know not what is before me there—perhaps sickness and an early grave.

But I believe my Saviour can and will keep me, as long as He has work for me to do.

"That life is long which answers life's great end."

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### CHINA.

#### Funeral of Bishop Boone.

Our last number contained the letter from Rev. Mr. Thomson on the death of Bishop Boone. In a subsequent letter the following account of the funeral is given :

The funeral of our dear Bishop took place on the eighteenth of July. Both the Chinese and the foreigners joined in it. The Chinese, the friends of the dead, bore the coffin. We had the first part of the service at the chapel here. The elder scholars and members of our Chinese church took the body from the house into the chapel, and there, at the door, Rev. Mr. Michel and myself met it. I read the service, and Mr. Michel the lesson; the psalm was chanted by the choir. I gave out the hymn: "There is a land of pure delight." After this, the Chinese again bore the body from their church out to the hearse, when the foreigners came forward and took it in charge. The whole procession then moved on toward the cemetery, nearly a mile. It was a very large procession; I have never seen so large a one in China. At the grave, I took the whole of the service. It was a great trial to me; I could scarcely get through the service without weeping most bitterly over our loss, and yet I never read a service in which I felt the fulness of the triumphant language of our sublime liturgy more. The grave is near those of Miss Jones, Mrs. Sytle, and others of the missionary band who have fallen asleep at Shanghai. There are many noble ones there, but none more noble, more earnest, than him whom we last laid there to rest.

I cannot tell you how much I miss the Bishop. He was my friend and adviser in all matters. Continually the thought on seeing something comes up, "I will mention that to the Bishop." Then the thought of his absence comes back. A mere bodily

absence did not matter, for then my letters were my resource; now there is none.

We are looking anxiously for the news of some one coming out.

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Mr. A. A. Hays, Jr., a lay member of our Church, now resident at Shanghai, writes:

It was my privilege to have known the Bishop intimately for years, and when near his end, he sent for me to confer with him regarding his affairs. I shall most carefully carry out his instructions in reference to all matters intrusted to me, and I shall give Mr. Thomson such aid as he may need in making up his mission accounts. You are of course aware, that in the Bishop we have lost not only the missionary and the divine, but a business man of recognized ability, and one whose place in this respect it will be most difficult to fill.

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#### Letter from the Rev. Wong Kong Chai.

Few persons have felt Bishop Boone's death more keenly than our Chinese Presbyter, the Rev. Wong Kong Chai. He has been intimately acquainted with the Bishop for twenty-two years; and his reverence for his character, and affection toward him as his friend and spiritual father, have been very great. He was successively baptized, confirmed, and ordained by the Bishop, and in the letter we give below, he thus testifies as to the estimation in which his departed friend is held by the Chinese Christians:

*"He will be for ever remembered among us Chinese, as a faithful shepherd of Christ's sheep, and a consistent Missionary Bishop. He had a will to labor for souls; and even to die for the Chinese he looked upon as gain."*

Though I am in great grief and sorrow at the death of our most dear Bishop, I feel it is my duty to write a few lines concerning him.

I first became acquainted with him in my native town, Amoy, in 1842, three months before the first Mrs. Boone died. Soon after this event, I went with him to the United States, and saw him consecrated Bishop in Philadelphia.

He returned with two Presbyters and

their wives, and three single ladies for the girls' school.

Bishop Boone was the first American missionary to Shanghai, in 1845. He dwelt in a Chinese house for three or four years, then the boys' school-house was built, and after that the girls' school-house, the church at Hong-ku, and the church in the city. This I consider the root of our Church in China, and if God will not suffer us to be rooted out, we shall see many more souls saved through faith in Christ. Our dear Bishop has finished his work here, and has been called to his eternal rest; where there is no more pain, no more sickness, nor suffering to affect his body, as when he was in this evil world.

In November last he went to Europe, on account of Mrs. Boone's health, but she died on the way, and the Bishop took his youngest son, Robbie, to the care of Miss E. G. Jones, who was a most dear teacher in the girls' school at Shanghai.

The Bishop returned to Shanghai on the thirteenth of June, and departed to his better home on Sunday, July seventeenth, at two P.M., in the fifty-third year of his age. He will be for ever remembered among us Chinese, as a faithful shepherd of Christ's sheep, and a consistent Missionary Bishop. He had a will to labor for souls; and even to die for the Chinese he looked upon as gain.

I have been with the Bishop twenty-two years. I have been a deacon fourteen years, and a presbyter ten months.

O dear friends! try to strengthen this mission, and our hands. Send us another Bishop, and more clergymen, for the harvest truly is plenteous, and the laborers are few. Pray the Lord to send more laborers into his harvest.

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#### The Story of One Poor Heathen.

BY THE REV. DUDLEY D. SMITH.

ACCOUNT OF MR. SMITH'S TEACHER.

IN the spring of 1861, I went to a northern province of China, there to begin



my work among the natives. It is impossible to preach at once, because there are no interpreters used, and as I was not sufficiently acquainted with the dialect of these people, my first inquiry was for a teacher with whom I should study the language. After much difficulty, such a person was sent to me, whom I at once employed. He was a man of very unattractive appearance, heavy cast of countenance, with a considerable share, apparently, of the national lymphatic temperament. He informed me that he was a scholar, and could read all the books, that he had passed several of the examinations, that he was a Mandarin by rank, having successfully stood his trial for his office, but being a poor man, he was unable to purchase the good will of those who could have assisted him to promotion. Thus he was compelled to seek his livelihood by writing or teaching, and by the scanty pittance thus received to support his large family.

Siau Sheen Sung, for this was his name, came regularly every morning to his task of teaching, and from the first hour of his day's instruction to the last, scarcely ever exhibited the least interest in the subjects of my study. The book which was used as a means of understanding the language was a copy of the New Testament in Chinese. This was chosen for two reasons, first, because being familiar with the gospel story and idiom, I could more easily catch the Chinese translation, and rapidly increase in knowledge of the vocabulary—next, because I trusted, under the blessing of God, he would be led to inquire more fully concerning the truths and doctrines which were laid before his mind. Often did I purposely cease reading and call his attention to some fact or miracle recorded of our Lord, or enter into a comparison between the morality of his own native books and that of the book in his hands. But all these efforts seemed unavailing. Once or twice only, during a period of six months did he ever seem to manifest the

slightest curiosity, and this was so brief, exhausting itself in a single question, that I began to despair of ever seeing any effect produced upon him.

#### SPECIAL PRAYER OFFERED FOR THE TEACHER.

At the beginning of our acquaintance I resolved to pray for him, and daily, as I offered my intercessions to God for his blessing upon the heathen around me, was this man specially brought before him, that he might be given to me as a first fruit in that land.

What an apparently hopeless task, that a self-satisfied phlegmatic Chinese, a man who belonged to a class which counts itself without sin, to be brought to seek salvation by Christ!

#### TWO MISSIONARIES KILLED BY MARAUDERS.

At the close of six months, a large marauding party passed through the country. For days before, we had heard of their approach, and by night could see the light from burning villages. Soon they came so near us, that two missionaries went out to meet them, hoping by entreaty and kind words to persuade them to pass us by, or at least, not to murder or carry away any of the people of our village. These two brethren were grievously mistaken, and paid with their lives for their boldness. They were instantly killed.

The same night after this distressing occurrence—for we had not yet heard what had befallen them—we judged it prudent, without waiting for their return, to make our escape to a place of safety. A few hours after we had left the village the scouts of this large marauding army entered it, and drove the people in terror from their houses. They plundered the houses, burned many, murdered some of the inhabitants, and some they carried into captivity. Our house seemed to receive especial attention at their hands. They plundered it of all that was useful to them, and afterward seemed to have amused themselves in destroying what they could not carry away.

## WHAT THE TEACHER AND OTHERS SUFFER.

Siau Sheen Sung also suffered greatly. In attempting to fly from the terror which was at hand, he had been hindered, had been caught by the marauders, and stripped of all that he had, escaping with himself and family alive. He came to me in his fright, and begged for safety on board a foreign ship which was in the harbor, and here he staid with me until the danger was past. Two days after, the terrible tidings of the death of our two brethren were brought us, and now we were plunged into the depths of sorrow—our homes plundered, and the enemy hovering around threatening destruction. Added to this, we could see swarms of the poor Chinese who had fared worse than we. They had no place of safety, but moved before the fierce insurgents as a wave is swept by the tide. Thousands were slain and many were terribly wounded. Some of these poor suffering creatures came into the town where we were protected by some foreign troops, gashed and mutilated in a fearful manner.

## ENDEAVORS TO RELIEVE THE SUFFERERS.

Notwithstanding our own sorrows, we hastened to relieve them. We took a few into our own house and cared for them, but the news of this kind treatment spread, and many others came to us, so that we were compelled to find a larger building in which to bestow them.

We obtained the help of German and French physicians who were on the ships, and under their treatment the poor sufferers were all relieved and sent back to their homes cured.

I observed during these days that none of the Chinese themselves, not even our servants, appeared willing to lend a helping hand in dressing the wounds of the poor sufferers. They all shrank from contact with them.

## SURPRISE AND THE EXPLANATION OF IT.

I was surprised, therefore, to see this teacher and gentleman volunteering to aid

in this benevolent work. Without being asked, or even expected to do so, he took hold and washed the clothes which were used in binding up the terrible gashes.

It was not many days before I had an explanation of his conduct.

One night, while sitting in my room, down-hearted and sad at the scenes of the past few weeks, and doubting what course was best to adopt for the future, whether to abandon this new field and return to Shanghai, or remain and labor in so apparently unpropitious a field, this man came in. He sat down with an air of determination, and from his manner I expected something important. "Teacher," said he, "I want to become a professor of your religion." My heart leaped up with joy. He went on: "I see that your *hearts* are different from those of the Chinese. We do not care for each other. Our own people are slaughtering us, and we do not like to help one another, even in our afflictions. But with you, though you have been plundered, your friends slain, and yourselves driven from your homes, do not hesitate to do all you can to relieve us in our times of trouble. All this kindness you have given us in return for our ruthless treatment of you, and I am sure that nothing but a religion such as you profess can so change the heart of any man. I want to 'enter this religion.'"

## AN ANSWER TO HIS PRAYERS.

Here then was an answer to all my prayers for him. The reading of the Gospel, the explanations of it from time to time, had not been lost. The seed of God's word had found a spot in his heart, and now, in this time of apparent hopelessness, was beginning to show its power. I need only say that I welcomed gladly this seeker after good. He became from that day a faithful student of the Bible. He gave me proofs of his sincerity. He surrendered his custom of worshipping the spirits of his ancestors, a practice which is dear to a Chinese heart, one which is uni-

versal, and most sacred to every filial soul in that nation.

He made strenuous efforts to free himself from the bondage of opium-smoking, a slavery most pernicious and tremendous, and in every way gave evidence that his heart was set upon the attainment of "eternal life." The hope which he had always hitherto cherished of one day being able to obtain the rank for which he was fitted as Mandarin he now abandoned, knowing that this earthly honor would involve him in practices inimical to Christianity.

#### THE TEACHER DIES TRUSTING IN JESUS.

Nine months after his application for instruction, he was seized by the disease which proved fatal, and as he lay upon this bed of mortal agony he whispered in weak tones his firm belief in Jesus as his Saviour. Have we not hope that this man is now in the enjoyment of those blissful realities which are the portion of those who die in the Lord?

And what an inestimable privilege is ours, both at home and in the land of heathenism, to *pray without ceasing* that these poor perishing souls may be saved! that the Gospel may be sent to them! that *many laborers* may be sent into the fields already white unto harvest; that the heathen may be given to Christ "as His inheritance, and the uttermost parts of the earth for His possession."

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#### THE FALASHAS.

This is the name given to the Jews of Abyssinia. They have been settled there from a very early period, some even suppose from the days of Solomon. Situated in the midst of heathens, they hedged themselves around with that unscriptural exclusiveness, which characterized the Jews, and which is brought out so vividly in the pages of the New Testament. Separate, indeed, they were intended to be from the surrounding natives, and that in order to the conservation of their own pure religion, but not so separate as not to seek their good. That was a strictness which Solo-

mon did not recognize, as appears from one portion of his prayer at the consecration of the temple—"Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm; when he shall come and pray toward this house, hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; that all the people of the earth may know thy name to fear thee, as do thy people Israel," etc. To such a height do the Jews of Abyssinia carry this rigid feeling, that "to visit an unbeliever's house is a sin, and subjects the transgressor to the penance of a thorough lustration and a complete change of dress, before he can reach home."

Christianity was introduced into Abyssinia in the beginning of the fourth century, we fear at that time much adulterated with the base alloy of human inventions. Such as it was, the Jews rejected it. The heathen Abyssinians became nominally Christian, the Jews gathered together from the western plains where, they had been dispersed abroad, and retired into mountain fastnesses, where, under their own kings and queens, they maintained a distinct national existence until somewhat more than two hundred years back. Their strongholds were then captured, and, "driven forth from their rocky homes, they were forced to seek a refuge in the midst of their enemies, the detested Amharas."

They are said to be free from the Pharisæical pride of other Jews. They have no broad phylacteries or fringes on their garments, nor do they wash the cup or practise any of the rabbinical decrees. But, like all other people who are not set free by the power of the Gospel, they have their own superstitious and severe enactments. This is especially felt in the hour of sickness, when our poor humanity requires to have around it those who, from love, will care for and tend us. The dying Falasha is shut out from all this. On the outskirts of every Falasha community there is a lonely hut to which the unclean and impure are consigned. To this place the dying man is sent, and, like the Hindu on the banks of Ganges, is left to meet death alone.

They are ready to admit that Deut. 18: 15 was fulfilled in Jesus, the greatest of all prophets, but refrain from all acknowledgment of Him, throwing the





PREACHING TO THE FALASHAS.

blame, the people on the priests, and the priests on the customs handed down by their fathers. But there is none of the anti-Christian bitterness which unhappily is so prevalent among the Jewish people generally.

Their hope of Jerusalem's being rebuilt is vivid, and, when questioned as to the future of their nation, this is always their reply.

They are industrious in their occupations, which are those of husbandry and a few simple trades, such as smiths, potters, and weavers; but commerce they eschew as inconsistent with the religion of Moses.

The Rev. H. A. Stern, to whose very interesting book, *Wanderings among the Falashas of Abyssinia*, we desire to refer such of our readers as desire full informa-

tion on this subject, says that their Jewish features cannot be mistaken by any one who has "ever seen the descendants of Abraham either in London or Berlin. Their complexion is a shade paler than

that of the Abyssinians, and their eyes, although black and sparkling, are not so disproportionately large as those which characteristically mark the other occupants of the land."

## INTELLIGENCE FROM OUR OWN MISSIONS.

### AFRICA.

THE Rev. C. C. Hoffman writes: "At the recent Convocation it was encouraging to hear it stated by those who came as the representatives of the Church from the different parts of the Grebo tribe, that the people seemed to be affected by the Gospel to a greater extent than ever before. There was a seriousness—an attention to the preached Word—a conviction of its truth, and of their own sins; and in some cases there was the actual embracing of the truth, and profession in baptism, which gave encouragement to all God's people."

Writing under date of October eleventh, Bishop Payne says:

"You will be thankful to learn that the health of the Mission continues unusually good. Mr. Hoffman has become quite a wonderful pedestrian, walking, as you will perceive by his journals, from Bohlen to the Cape, in two days, with little inconvenience.

"God's gracious tokens also visit us; we have lately had two adult baptisms of heathen converts here, and Mr. Hoffman has had others at Cape Palmas. The Cavalla people, much sobered and perplexed by their war, seem to give a more attentive ear to the Gospel than they have been previously known to do. Mr. Miles continues to do well at Taboo."

The Rev. Benjamin Hartley, and the Rev. Thomas Toomey, have been ordained Presbyters by Bishop Payne, in Trinity Church, Cavalla. The Rev. C. C. Hoffman preached the sermon, and with Rev. J. K. Wilcox, united in the laying on of hands.

On the same day there were confirmed *twelve* persons, six being adults from the heathen villages, and six members of the Boarding Schools.

We take the following from the *Cavalla Messenger*:

"The *Cavalla Messenger* has been published for some time under great disadvantages. The printers have been Liberians or native youths, who had never been properly taught their business, because they had no competent party to teach them. The press, too, has been destitute of much of the furniture requisite to do good work. It is esteemed cause for great thankfulness that the Rev. B. Hartley, who has recently joined the mission, is thoroughly acquainted with press operations, and at once applies himself to remedy our defects. He makes an appeal privately to friends in Brooklyn, but should any of our subscribers and friends desire to aid him in behalf of our paper, they will please send their favors to Rev. J. A. Paddock, 218 Dean street, Brooklyn, L. I.

"Bishop Payne, Mrs. Payne, and Miss E. Griswold desire to return sincere thanks on their own behalf, and that of the Mission, for most valuable boxes of goods received by the Greyhound, from the following parties:

Mrs. L. Ashurst, Philada.,	2 Boxes.
Mrs. F. Pettit, Ky.,	2 "
Miss Lewis and Miss Coles, Pa.,	1 Box.
Miss E. Turner, New-York,	1 "
Miss A. Perkins, Salem, Mass.,	1 "

"The articles sent out were most suitable to the wants of the schools and stations and coming just at this time, they are ac-



cepted as granted in answer to prayer to Him who saw our great need, and mercifully supplied it.

"Besides the goods, many valuable books were received for the use of the schools, and as mementoes of affectionate interest in members of the mission, more precious to them than silver and gold."

## CHINA.

The Rev. Mr. Thomson, writing September third, says:

"All is going on very well in the Mission—the schools and the preaching all well attended. I suppose the Bishop wrote, ere he was taken away, of Yoong Kiung having become a candidate for the ministry. I had four baptisms on Sunday last, and Chai hopes to have three ere long."

The Rev. J. S. Burdon, of the English Church Missionary Society, who has for several months past been associated, at Peking, with the Rev. Mr. Edkins, and our own missionary, the Rev. Mr. Schereschewsky, in making a translation of the Bible into the Mandarin or Court dialect, has been compelled to return to England. Rev. William A. P. Martin, D.D., of the American Presbyterian Mission, has been invited to take part in the work, and is now doing so. These three missionaries are all distinguished for their proficiency in this dialect. Dr. Martin, in a recent letter, says:

"This is the most extensive and cultivated of all the spoken dialects. In this

last sentence I have expressed in a word all that is required to vindicate the undertaking. No argument is needed to prove that the Sacred Scriptures ought to be enabled to deliver their message from God in the most 'extensive and cultivated' of the dialects of China. As to the extent of the dialect, it prevails through all the provinces from the Great Wall to the banks of the *Yang-tse-kiang*; and as to cultivation, it has been written for centuries in the common character, and contains a literature of its own. Books in this dialect are read by multitudes, to whom those in the learned language are wholly sealed. It is not too much to say, that in this belt of provinces, the Bible in Mandarin will find ten readers, where the version in the higher style will find one. For North-China, the People's Bible must be in Mandarin."

## GREECE.

The Rev. A. W. Thorold, writing from Athens, August twenty-ninth, 1864, applied to the Christian Knowledge Society for one hundred and fifty Common Prayer Books in Greek, and fifty in German, to be placed at the disposal of the Rev. John Henry Hill, D.D. "Dr. Hill," Mr. Thorold said, "had great influence with the Greek clergy of all ranks, and had almost greater opportunities than any one else in the Levant, of explaining and recommending the principles and doctrines of the Protestant Episcopal Church to the Greek Communion."

## LATE NEWS FROM OTHER MISSIONS.

### EUROPE.

#### ENGLAND.

The Archbishops have issued a pastoral letter, urging the necessity of every parish raising its own contributions for the missionary work, as a part of its separate parochial existence. They exhort the clergy "to preach one sermon annually, and to make a collection for Church

of England Missions." "Secondly," the letter goes on, "we pray our brethren of the laity to help them, not only by their contributions to this annual collection, but by becoming regular subscribers, if they are not such at present, or, if they are, by increasing on a new scale of Christian liberality their aid to the fund of the Societies they support, and by forming themselves



into associations for the more complete effecting of this great work of God."

In the discussion on Foreign Missions, at the Church Congress at Bristol, Canon Lyttleton suggested the establishment of one or more Professors in the Universities who should act as Inspectors of Missions, their office being to ascertain, by personal inspection on the spot, the actual results in some selected area of the mission-field, and to report them fully and impartially at home. Men, he thought, in England were possessed with a suspicion that we were allowed to hear only of the successes of our missionaries, while their failures and mishaps were passed over in silence. Mr. Marston urged the necessity of cultivating a native ministry as the very first fruits of every mission. Mr. Knight rejoiced over the step implied in the consecration of a negro bishop, and Canon Trevor contributed some useful hints from his Indian experience, urging strongly the importance of attending to the vast differences which separated different heathen tribes and nations, and endeavoring to obtain a specific instead of a mere general preparation for missionaries.

Nine Candidates, who had passed the usual probation, were recently admitted as full Students, at the Church Missionary College. Of these, two are native Africans, (one of them being a son of Bishop Crowther;) a third is a young Tamil, who had been converted to Christianity while studying in this country at the London University at the expense of his relatives; and a fourth is a grandson of that eminent and much blessed missionary, Charles Rhenius of Tinnevely. Five other candidates, who had resided some weeks in the Institution, were admitted as probationers.

#### TURKEY.

The stirring up of so many Mohammedan minds in Turkey to religious thought and inquiry, has given rise and much interest to the question, How far does the Koran, the sealed book of Mohammedans,

sanction the Christian Scriptures? It is an interesting fact that the Koran uses the most decisive language concerning the divine authority of the Bible. There are in it no less than one hundred and twenty-seven commendations and indorsements of the Law and the Gospel as the Word of God. The Old and New Testaments are called "*Furcan*," a sacred name, the highest title claimed by the Koran. The Koran acknowledges the miraculous conception and birth of Christ, and his prophetic character, and ascribes to him the judgment of the quick and the dead, at the last day. And, though rejecting certain important doctrines of the Bible, with inconsistency indeed, yet it treats, with irony or indignation, those who reject it, threatening them with eternal ruin. A most important religious movement is now going on in Turkey, through the influence of a man whose mind was first aroused by what the Koran itself said about the great things revealed in the Scriptures. Many are following his teachings, which lead them to the Christian Scriptures and to the Protestant missionaries. Many of these Mohammedans have already ceased to visit their mosques, and seem humble seekers after the truth, confiding, willing to be taught; and very hopeful is their case in reference to their becoming the true and faithful servants of Christ, notwithstanding the persecutions to which the Christian converts have been lately subjected. We have given no account of these persecutions in *THE SPIRIT OF MISSIONS*, as such full accounts have appeared in the weekly religious papers.

#### A S I A.

##### SYRIA.

Dr. Van Dyck makes the following statement: "I have the pleasure of announcing that the translation of the Scriptures into Arabic was completed on the twenty-second of August. Thus, by the good hand of our God upon us,

this work of sixteen years has been brought to a conclusion; and if saints in glory are cognizant of the affairs of this lower world, doubtless our lamented brother Smith rejoices with us in the completion of that which occupied so many years of his earthly life, and for which he laid such an excellent foundation." After mentioning the sale of fifteen thousand copies of the New Testament, and three thousand copies of the Pentateuch which had been previously issued, he says: "Those who are aware of the fact that, but a few years since, this people could with difficulty be induced to accept the Bible gratis, will be able duly to appreciate this other fact, that so many copies have been sold within so short a period."

#### INDIA.

At Calcutta, Bishop Cotton delivered a lecture to the *Bethune Society*, upon "The *Clouds* of Aristophanes, with sketches of the social and literary state of Athens in the fifth century, B. C." A suppressed parallel was obvious throughout the lecture between Athens and Bengal, the old Brahminical party being represented by Aristophanes and his friends, "young Bengal" by Alcibiades and the liberals of the day, and the Brahmo Samaj by Socrates and his disciples, whose failure to bridge over the chasm between the old and the new was attributed to the absence of a divine Revelation. Some complained that this parallel was only hinted, not distinctly stated. Yet the conclusion was plain enough, in which the lecturer reminded his audience that the Desire of all Nations had come to satisfy the aspirations of all who were seeking after truth and righteousness. A very large number of educated natives attended.

#### CHINA.

The American Presbyterian Mission at Shanghai has an extensive printing establishment connected with it, and the greater parts of the works prepared by the missionaries in China are

printed there. A beautiful octavo edition of the "Delegates version" of the Bible has just been completed. It is intended more for use among native Christians than for general distribution. Four thousand dollars worth of paper was recently shipped from the United States, to be used in printing two more editions of the Scriptures. As to English printing, the Rev. S. R. Brown's work of over three hundred pages, called *Colloquial Japanese*, etc., was finished last year, and is a very neat volume, and an excellent help in the study of that language. Another book of two hundred pages, by Dr. Martin, called *Analytical Reader, or a Short Method of Learning the Chinese Written Language*, was also printed. This book is a most valuable aid to the study of the written language, and on this account has a very ready sale. A third book in English, of one hundred pages, called *Shanghai Hygiene, or Hints for the Preservation of Health in China*, by Dr. Henderson of the London Mission, was also printed at the press. A fourth book, *Edkin's Grammar of the Mandarin Dialect*, now in press, will soon be out.

The preaching of the Gospel in Peking is now a daily work; the people are attentive; there are many inquirers, and there have recently been several baptisms, both of Chinese and Manchus. "The harvest in China," writes a missionary of the American Board, "is drawing nigh. I think it may be said hundreds are now uniting with the Christian Church every year."

#### A F R I C A .

##### WEST COAST.

With the expulsion of missionaries from Tiliti and Fernando Po fresh in our recollection, it is not without concern that we hear that French and Spanish influence is making itself increasingly felt in Equatorial Africa. The Rev. Mr. Bushnell, of the American Board, says:

"They claim, I believe, all the coast from Camma, one hundred miles south of the Gaboon, nearly or quite to Cameroons River, north. Some points are claimed by both Governments."

M. Jacques, the missionary pioneer dispatched by the committee of the French Protestant Society to Senegambia, has taken up his residence at Sedo, the capital of the province of Casamance. His reception was encouraging. In consideration of his labors being for the public good, he has received a free grant of land from the mission, upon which he is erecting a house. In this work he has received much friendly and even gratuitous assistance from those

around him. M. Jacques thus concludes his letter to the Committee in Paris: "I propose to you, gentlemen, to found, at Sedo, our first and central missionary station in Senegambia. It is with eyes and heart filled with tears of gratitude that I pen these words. I add to my proposal a request for another missionary, and at least one good schoolmaster." The Committee have intimated that they would deem themselves unfaithful to their trust if they were not to respond to this appeal. A missionary and a schoolmaster are to be sent, before the close of the present year, to reinforce M. Jacques.

DEPARTURE OF DR. NICHOLSON.—The Rev. Dr. Nicholson, recently appointed as a Missionary to Mexico, left New-York for that country on Monday, November 7th.

## ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 1st to December 1st, 1864.

## Maine.

Gardiner—Christ, ..... \$24 65

## Vermont.

St. Alban's—St. Luke's, five-cent collections, ..... 22 00

## Connecticut.

Middletown—Holy Trinity, Gen., \$50; at the discretion of Rev. C. C. Hoffman, \$17, ..... \$67 00  
Southport—Trinity S. S., for ed. of Walter Bulkley, Africa, ..... 20 00  
Wolcottville—Trinity, ..... 12 00 99 00

## Massachusetts.

Andover—Rev. G. L. Locke, ..... 10 00  
Boston—Otis Daniel, Esq., ..... 100 00  
Fall River—Ascension, ..... 10 00  
Granby—B. Preston, Esq., for Africa, ..... 1 00  
Jamaica Plain—St. John's, for Africa and China, (per Am. Ch. Miss. Soc.), ..... 100 00  
Newton Corner—Grace, for China, (per Am. Ch. Miss. Soc.), ..... 18 27  
Pittsfield—Mrs. Susan C. Newton, \$100; for *Caolla Messenger*, \$1, ..... 101 00  
Van Deusenville—Trinity, ..... 18 00  
Waltham—Christ, Miss N., ..... 2 00  
Wilkinsonville—Christ, (per Am. Ch. Miss. Soc.), ..... 8 00 863 27

## Rhode Island.

Bristol—St. Michael's, five-cent coll., ..... 50 00  
Newport—Emmanuel, five-cent coll., ..... 25 70  
Providence—St. John's, five-cent coll., ..... 61 00

Westerly—Christ, \$140.55; five-cent coll., \$27; S. S. Infant class, for ed. of Margie McCulloh, Af., \$25, ..... \$202 55 \$339 25

## New-York.

Albany—St. Paul's, ..... 50 00  
Bay Ridge—Christ, five-cent coll., ..... 20 00  
Brooklyn—Atonement, ..... 22 00  
St. Peter's, five-cent collections, ..... 191 90  
Cooperstown—Christ, a member, ..... 5 00  
Factoryville—Trinity Chapel, five-cent collections, ..... \$31 25  
Mamaroneck—St. Thomas', ..... 2 00  
Manhasset—Christ, ..... 50 00  
New-York—Anthon Memorial, S. S. Teachers, five-cent collections, ..... 23 00  
Calvary S. S., five-cent coll., ..... 19 00  
" Chapel, five-cent coll., ..... 35 75  
Intercession, ..... 9 45  
St. Peter's S. S., for Africa, ..... 25 00  
Caleb Swan, Esq., for *Caolla Messenger*, ..... 1 00  
Peekskill—St. Peter's, five-cent. coll., ..... 21 40  
Piermont—Christ, ..... 2 50  
Pine Plains—Regeneration, ..... 75  
Potsdam—Mrs. H. N. Redway, ..... 4 00  
Ravenswood—St. Thomas', five-cent collection, ..... 10 00  
Rensselaerville—Trinity, five-cent collection, ..... 5 00  
Richmond—St. Andrew's, five-cent collection, ..... 89 73  
Troy—St. John's, five-cent collections, ..... 105 20  
Williamsburgh—Grace, ..... 18 16  
Yonkers—Mediator, five-cent coll., ..... 40 00  
St. Paul's, " " ..... 20 00 752 19



## Western New-York.

Geneva—Dr. G. L. Rose, for Africa and China, (per Am. Ch. Miss. Soc.,)... \$50 00

## New-Jersey.

Burlington—St. Mary's Hall, five-cent collections, \$10 00  
 Newark—Miss C. M. S., \$400 00  
 Special Missionary, appropriation from various Parishes in N. J., in aid of Foreign Missions, 11 50 421 50

## Pennsylvania.

Brownsville—Christ, a member, for Africa, \$20; St. Mark's Hosp., \$14, 34 00  
 Connelsville—Trinity, 4 00  
 Francisville—St. Matthew's, a thank-offering, \$100; five-cent collections, \$66.10, 166 10  
 Germantown—Christ, five-cent collections, \$125; for Africa, \$202; China and South-Am., \$100; Gen., \$1261; Jas. Gosling, Fred. Graff, and Miss Anne Bayard, for *Cavalla Messenger*, \$3, 1691 00  
 Great Valley—St. Peter's, five-cent collections, 17 60  
 Kensington—Emmanuel, five-cent collections, 44 50  
 Lower Dublin—All Saints, 23 15  
 Media—Christ, 7 54  
 Mount Hope—Hope, 2 00  
 Philadelphia—Advent-gatherers, for Africa, 27 00  
 Atonement, 100 00  
 Crucifixion S. S., for Africa, 46 25  
 Evangelists, 22 50  
 Grace, Male Miss. Soc., for Africa, 200 00  
 Nativity S. S., for Africa, 125 00  
 St. Luke's, Old Woman's Bible Class, for Orphan Asylum, Africa, \$6; Miss W.'s Bible Class, \$5, 11 00  
 Zion, 43 00  
 Episcopal Hosp. Chapel, for the Blind Asylum, Africa, 13 00  
 Judson M. Duckett, 10 00  
 Rev. Dr. Suddards, 10 00  
 Geo. H. Conwell, 10 00  
 Pittsburgh—St. Andrew's, for ed. of Elizabeth Mattocks, Sarah Ormsby, and Su Kiung, China, \$75; five-cent coll., \$55, 181 00  
 St. James' S. S., \$10; five-cent collection, \$16.50, 26 50  
 St. Peter's, 45 46  
 Pottstown—Christ S. S., for China, 10 00  
 Radnor—St. David's, 10 05  
 Scranton—St. Luke's, 37 00  
 West-Chester—Holy Trinity, \$70.04; S. S., \$50, 120 04  
 West-Philadelphia—Our Saviour S. S., 45 00  
 West-Whiteland—St. Paul's, five-cent collections, for Africa, 47 86 3085 65

## Delaware.

Brandywine Village—St. John's, 21 17  
 Newport—St. James', five-cent coll., 9 20  
 Wilmington—St. Andrew's, \$50; P. Harlan, Esq., for ed. of a child in Africa, \$20, 100 00  
 Trinity, 50 00 180 87

## Maryland.

Baltimore—Emmanuel, five-cent coll., 63 70  
 Berlin—St. Paul's, five-cent coll., 4 80  
 Bladensburg—B. O. Lowndes, for Africa, \$10; Gen., \$5, 15 00  
 Cockeysville—Sherwood Ch., 10 00  
 Easton—St. Peter's, five-cent coll., 10 00  
 Frederick City—All Saints', five-cent collections, 45 00  
 Townsontown—Trinity, 20 00

Westminster—Ascension, Miss Danglerfeld, \$5 00 \$173 00

## Kentucky.

Louisville—Proceeds of sales of African Lily Roots, (subject to the order of Miss Griswold), 42 80

## Ohio.

Cleveland—Grace, for Mexico, \$20; collection at meeting of Board of Missions, \$33.60, 63 60  
 St. Paul's, for Mexico, \$15; five-cent collections, \$ 5.50; collection at meeting of Board of Missions, \$11.14, 112 14  
 Female Seminary, for Mexico, 2 25  
 Dayton—Christ, five-cent collections, 50 00  
 Fremont—St. Paul's, five-cent coll., 5 00  
 Gambier—Chas. Alley, Co. C, Fifth Iowa Cavalry, 2 50  
 Mansfield—Grace, 5 00  
 Marion—St. Paul's, five-cent coll., 15 05  
 Mount Vernon—St. Paul's, for Mexico, 10 00  
 Painesville—St. James', for Mexico, 6 00  
 Steubenville—St. Paul's five-cent coll., 15 00  
 Toledo—Trinity, for Mexico, 20 00  
 Urbana—Epiphany, 10 00  
 Zanesville—St. James', five-cent coll., 23 20 329 74

## Illinois.

Chicago—St. James', for Gambier Mission House, \$60; Gen., \$300, 360 00  
 St. John's, \$46.30; S. S., five-cent collection, \$20.20, 66 50  
 Trinity S. S., 100 00  
 Galena—A Lady, 2 50  
 Ustick—Home S. S., a gatherer, 3 00 537 09

## Michigan.

Ann Arbor—St. Andrew's, five-cent collection, 4 65  
 Detroit—Mariner's, five-cent coll., 10 00  
 St. John's, a member, 50 00  
 St. Paul's, a member, 3 50  
 Grand Rapids—St. Mark's S. S., five-cent collection, 33 35  
 Jackson—St. Paul's, five-cent coll., 43 00  
 Owosso—Christ, five-cent collection, 7 25 151 75

## Wisconsin.

Beloit—St. Paul's, for Mexico, 18 00  
 Milwaukee—St. Paul's, for Mexico, 8 04  
 Racine—St. Luke's, for Mexico, 10 00 46 04

## Minnesota.

Stillwater—Ascension, for Africa, 7 00

## Iowa.

Council Bluffs—St. Paul's, per Am. Ch. Miss. Soc., 8 70  
 Davenport—Trinity, five-cent coll., 16 75  
 Fayette—Rev. J. Rambo, per Am. Ch. Miss. Soc., 2 00 23 45

## Miscellaneous.

Mrs. M. A. Jackson, 20 00  
 A friend, 2 50  
 A friend, 4 00  
 A thank-offering to Africa for the conversion of a soldier's child, 30 00  
 Mites for Missions, 10 00  
 Anonymous, 180 10  
 S. D. Trenchard, U.S.N., per Bp. Potter, 20 00 266 50

Total, \$6,913 76

Correction—In the Annual Table, p. 397, the amount from St. Paul's Ch., Cleveland, Ohio, should have been \$99, and the amount from St. Paul's Ch., Cincinnati, \$67.70.

# DOMESTIC MISSIONS.

## 1. MAINE.

UNDER RT. REV. G. BURGESS, D.D.  
*Brunswick*, ..... Rev. E. Ballard.  
*Eastport*, ..... Rev. J. A. Sanderson.  
*Leviston*, ..... Rev. W. H. Collins.

## 2. NEW-HAMPSHIRE

UNDER RT. REV. CARLTON CHASE, D.D.  
*Epping*, ..... Rev. F. S. Fisher.  
*Hanover*, ..... Rev. Edw. Bourns, LL.D.  
*Sandbornon Br'ge*, ..... Rev. M. A. Herrick.

## 3. DELAWARE.

UNDER RT. REV. ALFRED LEE, D.D.  
*Laurel, Seaford, &c.*, ..... Rev. Geo. Hall.

## 4. OHIO.

UNDER RT. REV. C. P. McILVAINE, D.D.  
*Oberlin*, ..... Rev. W. C. French.  
*Maumee & Napoleon*, ..... Rev. J. Swan.

## 5. MICHIGAN.

UNDER RT. REV. A. McCOSKEY, D.D.  
*Brooklyn & Cambridge*, ..... Rev. W. N. Lyster.  
*Clifton, &c.*, ..... Rev. —  
*Hudson, &c.*, ..... Rev. L. H. Corson.  
*Ionis, Lyons, &c.*, ..... Rev. Ezra Jones.  
*Saranac, Marquette, &c.*, ..... Rev. Josiah Phelps.  
*Ontonagon, &c.*, ..... Rev. E. Seymour.  
*Owasco, &c.*, ..... Rev. Thos. B. Dooley.  
*Three Rivers*, ..... Rev. V. Spalding.  
*Trenton & Wyandotte*, ..... Rev. Milton Ward.

## 6. INDIANA.

UNDER RT. REV. GEO. UFFOLD, D.D.  
*Cannelton, &c.*, ..... Rev. V. L. Githens.  
*Cambridge City, &c.*, ..... Rev. J. N. Lee.  
*Centerville, &c.*, ..... Rev. J. B. Wakefield.  
*Goshen & S. Bend*, ..... Rev. S. D. Pulford.  
*Huntington*, ..... Rev. —  
*Lima, &c.*, ..... Rev. H. M. Thompson.  
*Mishawaka, Bristol & Ligonier*, ..... Rev. J. Adderly.  
*Plymouth, &c.*, ..... Rev. —  
*Warsaw*, ..... Rev. —  
*Princeton, &c.*, ..... Rev. W. H. Carter.  
*Saundersville, &c.*, ..... Rev. W. S. Rowe.  
*Worthington, &c.*, ..... Rev. H. Hollis.

## 7. KENTUCKY.

UNDER RT. REV. B. B. SMITH, D.D.  
*Bowling Green*, ..... Rev. S. Ringgold.  
*Elizabethtown, &c.*, ..... Rev. —  
*Flemingsburgh & Maysville*, ..... Rev. F. M. Gregg.  
*Georgetown & Versailles*, ..... Rev. J. W. Venable.  
*Hopkinsville & Princeton*, ..... Rev. —  
*Paris, &c.*, ..... Rev. J. A. Merrick.

## 8. TENNESSEE.

*Memphis*, ..... Rev. J. A. Wheelock.

## 9. TEXAS.

*Brownsville*, ..... Rev. —

## 10. LOUISIANA.

*New Orleans*, ..... Rev. Elijah Gulon.  
 ..... Rev. Daniel Saver.  
 ..... Rev. Thos. S. Bacon.

## 11. ARKANSAS.

*Helena*, ..... Rev. —

## 12. ILLINOIS.

UNDER RT. REV. H. J. WHITEHOUSE, D.D.  
*Carlinville & Chesterfield*, ..... Rev. D. W. Dresser.  
*Gillespie, &c.*, ..... Rev. T. W. Mitchell.  
*Ill. Central R.R.*, ..... Rev. J. W. Osborne.  
*Kankakee City*, ..... Rev. C. H. Albert.  
*Kewanee*, ..... Rev. B. R. Gifford.  
*Preemption*, ..... Rev. George Sayres.  
*Wilmingon*, ..... Rev. E. DeWolf.

## 13. WISCONSIN.

UNDER RT. REV. JACKSON KEMPER, D.D.  
*Appleton, Butte des Morts, & Menasha*, ..... Rev. L. P. Tschiffely.  
*Fox Lake, &c.*, ..... Rev. L. D. Bralnard.  
*Columbus, &c.*, ..... Rev. P. B. Morrison.  
*Juneau, Rubicon, & Hurlisford*, ..... Rev. O. H. Staples.  
*Oneida, (Ind. M.)*, ..... Rev. E. A. Goodnough.  
*Platteville, &c.*, ..... Rev. C. H. Rice.  
*Prescott, &c.*, ..... Rev. A. B. Peabody.  
*Stevens' Point, &c.*, ..... Rev. Wm. Charles.  
*Superior*, ..... Rev. —

## 14. MINNESOTA.

UNDER RT. REV. H. B. WHIPPLE, D.D.  
*Austin & Albert Lea*, ..... Rev. J. H. Babcock.  
*Chanhassan & Excelsior*, ..... Rev. Charles Kelly.  
*Little Falls, &c.*, ..... Rev. John Elwell.  
*Lake City*, ..... Rev. J. W. Shatzel.  
*Point Douglas, Basswood Grove, Stillwater, &c.*, ..... Rev. T. Wilcoxon.  
*Rochester, Chatfield, &c.*, ..... Rev. C. Woodward.  
*St. Anthony*, ..... Rev. Alpheus Spor.  
*St. Cloud*, ..... Rev. George Stewart.  
*St. Peter, &c.*, ..... Rev. E. Livermore.  
*Shakopee, Carver, &c.*, ..... Rev. E. P. Gray.  
*Stockton & Minnesota City*, ..... Rev. B. Evans.  
*Winona*, ..... Rev. J. H. Waterbury.

## 15. IOWA.

UNDER RT. REV. H. W. LEE, D.D.  
*Iowa Centre, Nevada, &c.*, ..... Rev. X. A. Welton.  
*Iowa City*, ..... Rev. —  
*Lyons & Clinton*, ..... Rev. G. W. Watson.  
*McGregor*, ..... Rev. —  
*St. Pleasant & Fairfield*, ..... Rev. C. B. Stout.  
*Ottumwa, &c.*, ..... Rev. W. F. Lloyd.  
*Waterloo & Cedar Falls*, ..... Rev. —

## 16. MISSOURI.

UNDER RT. REV. C. S. HAWES, D.D.  
*Andrew & Nodaway Cos. [Itin.]*, ..... Rev. Geo. Turner.  
*Columbia, &c.*, ..... Rev. —  
*Fayette, &c.*, ..... Rev. —  
*Hannibal*, ..... Rev. J. W. Dunn.  
*Kansas City, &c.*, ..... Rev. —  
*St. Joseph (German Miss.) and Weston*, ..... Rev. I. Koch.

## 17. INDIAN TERRITORY.

## 18. KANSAS.

## 19. NEBRASKA.

UNDER RT. REV. J. C. TALBOT, D.D.  
*Bellevue, &c.*, ..... Rev. S. Hermann.  
*Decatur, &c.*, ..... Rev. Algernon Batte.  
*Nebraska City*, ..... Rev. —  
*Nemaha, &c.*, ..... Rev. I. A. Hagar.

## 20. DAKOTA.

UNDER RT. REV. J. C. TALBOT, D.D.  
*Yankton, Vermilion, &c.*, ..... Rev. M. Hoyt.  
*Elk Point, &c.*, ..... Rev. —

## 21. MONTANA.

UNDER RT. REV. J. C. TALBOT, D.D.  
*Bannock City, &c.*, ..... Rev. —  
*Deer Lodge City, &c.*, ..... Rev. —

## 22. COLORADO.

UNDER RT. REV. J. C. TALBOT, D.D.  
*Empire City, Idaho & Gold Dirt*, ..... Rev. —

## 23. NEW-MEXICO.

*Santa Fe*—Rev. —

## 24. ARIZONA.

*Cerro Colorado, &c.*, ..... Rev. —

## 25. UTAH.

UNDER RT. REV. J. C. TALBOT, D.D.

## 26. NEVADA.

UNDER RT. REV. J. C. TALBOT, D.D.  
*Aurora, &c.*, ..... Rev. —  
*Austin & Clifton*, ..... Rev. —  
*Big Creek*, ..... Rev. —  
*Carson City, &c.*, ..... Rev. W. M. Reilly.  
*Dunton, Silver City, & Washoe*, ..... Rev. T. M. Reilly.  
 ..... Rev. W. H. Stoy.

## 27. CALIFORNIA.

UNDER RT. REV. W. I. KIP, D.D.  
*Columbia, &c.*, ..... Rev. —  
*Oakland & Brooklyn*, ..... Rev. B. Akerly.  
*Los Angeles*, ..... Rev. —  
*Petaluma*, ..... Rev. —  
*Santa Cruz, &c.*, ..... Rev. C. F. Loop.  
*San Mateo, &c.*, ..... Rev. A. L. Brewer.  
*Santa Clara, &c.*, ..... Rev. —  
*Watsonville, &c.*, ..... Rev. —

## 28. OREGON.

UNDER RT. REV. T. F. SCOTT, D.D.  
*Astoria, &c.*, ..... Rev. T. A. Hyland.  
*Cañon, &c.*, ..... Rev. —  
*Dalles, &c.*, ..... Rev. —  
*Eugene City, &c.*, ..... Rev. J. McCormac.  
*Jacksonville*, ..... Rev. —  
*La Grande, Auburn, &c.*, ..... Rev. —  
*Oregon City, &c.*, ..... Rev. —  
*Roseburg, &c.*, ..... Rev. I. F. Roberta.  
*Umatilla, &c.*, ..... Rev. —

## 29. WASHINGTON.

UNDER RT. REV. T. F. SCOTT, D.D.  
*Cathlamet, &c.*, ..... Rev. —  
*Olympia, &c.*, ..... Rev. —  
*Port Townsend, &c.*, ..... Rev. —  
*Walla Walla*, ..... Rev. —

## 30. IDAHO.

UNDER RT. REV. T. F. SCOTT, D.D.  
*Bannock City, &c.*, ..... Rev. —  
*Boise City, &c.*, ..... Rev. S. M. Fackler.  
*Idaho City, Placerville, &c.*, ..... Rev. —  
*Levison, &c.*, ..... Rev. —  
*Orofino Mines*, ..... Rev. —



# FOREIGN STATIONS.

## Western Africa.

### PRINCIPAL STATIONS.

*Cape Palmas, Monrovia, Bassa, Sinoe, etc.*—*Rev. J. PAYNE, D.D., Missionary Bishop.*

Rev. C. O. HOFFMAN,  
Rev. J. G. AUER,  
Rev. THOMAS TOOMEY,  
Rev. S. SUSS,  
Rev. THOMAS BURROWS,  
Rev. BENJ. HARTLEY,  
Mr. RICHARD MILES,  
Rev. G. W. GIBSON, (col'd.)  
Rev. J. K. WILCOX, do.  
Rev. C. F. JONES, do.  
Mrs. PAYNE,  
Mrs. HOFFMAN,  
Mrs. SUSS,  
Miss EMILY E. GRISWOLD,  
Miss PHEBE BART,  
Mr. S. D. FERGUSON, (Colonist Teacher,)  
Mr. G. T. BEDELL, (Native Teacher,)  
Mr. WILLIAM H. KINGLE, do.  
Mr. JOHN FARR, do.  
Mr. JOHN W. HUTCHINS, do.  
Mr. CHARLES MORGAN, do.  
Mr. J. M. MINOR, do.  
Mr. WILLIAM SPARROW, do.  
Mrs. EMMA GILLET, do.  
Mr. A. POTTER, do.  
Mr. J. BAYARD, do.  
Mr. E. W. HENING, do.  
Mr. J. D. GEORGE, do.  
Mr. RUSSELL LEACOCK, do.  
Mr. FRANCIS HOSKINS, do.  
Mr. SAMUEL SETON, do.

## China.

### PRINCIPAL STATION.

#### Shanghai—

Rev. ROBERT NELSON,  
Rev. ELLIOTT H. THOMSON,  
Rev. DUDLEY D. SMITH,  
Rev. SAMUEL I. J. SCHERESCHESKY,  
Rev. WONG KONG-CHAI, Native Deacon,  
Mr. WONG VOONG FEE, Catechist and Candidate  
for Orders.  
Mrs. NELSON,  
Miss LYDIA M. FAY.

## Japan.

*Nagasaki*—Rev. JOHN LIGGINS,  
Rev. CHANNING MOORE WILLIAMS.

## Greece.

*Athens*—Rev. JOHN H. HILL, D.D.  
Mrs. FRANCES M. HILL,  
Miss MARY B. BALDWIN.

## Haiti.

Rev. Enoch G. NICHOLSON, D.D.

## COMMITTEE FOR DOMESTIC MISSIONS.

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STATED MEETINGS—First Monday of each month.

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Rev. S. D. DENISON, *Local Secretary,* No. 19 Bible House, Astor Place.  
JAMES S. ASPINWALL, Esq., *Treasurer,* No. 86 William Street, New-York.  
STATED MEETINGS—Third Monday of each month.

## FORM OF A BEQUEST TO THE SOCIETY.

*I give and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, incorporated by the State of New-York in the year one thousand eight hundred and forty-six, the sum of \_\_\_\_\_ to be applied to the use of said Society.*











